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THE NEGRO GRADUATES OF HARVARD UNIVERSITY, 1905

By G. DAVID HOUSTON
Cambridge, Mass.

Written for Alexander's Magazine.

Ask the average Negro some question concerning any disagreeable event in which a member of his race has figured, and his answer will be spontaneous; but seek his knowledge of some of the loftiest achievements of his brothers and sisters, and his storehouse of information will at once become deficient. Every year the Negro boy and girl are graduating from the leading schools of the land, without receiving even a passing notice. Occasionally the daily papers invite the attention of the public to these Negro sons and daughters, but most of the so-called "Race Journals" are so full of invectives, that a column or two for desirable information cannot readily be granted. This article, therefore will endeavor to span a part of this great chasm of neglect, by giving a sketch of the colored Harvard graduates of the class of 1905.

Seven young Negroes, the largest number in the history of Harvard University, received degrees on Commencement day; they were Messrs. R. G. Carroll, E. J. Chesnutt, H. G. Douglass, C. S. Duke, W. Foster, W. A. Hinton and W. C. Matthews.

R. G. Carroll.

Romeo Garnett Carroll was born in Washington, D. C., July 2, 1881. He at-

tended the public schools of his native city, graduating from the M. Street



MR. ROMEO G. CARROLL.

High school in 1898. After his graduation, he decided to continue his schol-

astic career and prepare for Harvard; hence with Harvard as the goal of his aspirations, he entered the Cambridge Latin school in the fall of 1898, where he remained three years, graduating in

sincere lover of his race has he been, and his services have always been gratuitously given to help any worthy enterprise. Carroll has chosen teaching for his profession.

E. J. Chesnutt.

Edwin Jackson Chesnutt was born in Fayetteville, N. C., Sept. 24, 1883. He is the son of Charles W. Chesnutt, the noted writer. At the age of eight months, Chesnutt became a resident of Cleveland, Ohio, where he has since made his home. He attended the public schools of Cleveland, graduating from the High school. After his graduation he spent one year at Dummer Academy, S. Byfield, Mass., after which he entered Harvard college, a Sophomore. At Dummer, Chestnut engaged in every branch of athletics, and received the name of being one of the best athletes in the school. He was very popular, and received much distinction from his fellow students, during his preparatory days. He entered Harvard College in the fall of 1902, and soon gave evident signs of a good



MR. EDWIN J. CHESNUTT.

June, 1901. Carroll's career at the Cambridge Latin school was one of an enviable record. He played three years on the class baseball team, two years on the class foot-ball team, and one year on the Varsity foot-ball team. He was a member of his class society during his entire three years, and a prominent promoter of debating. At Harvard he continued his interest in debating and joined the Debating Society of the Freshman class. He was also a member of the Harvard Cambridge Latin school club, during his entire course. Carroll was much devoted to his studies at college, always making social attractions secondary to his college work. The success, therefore, which has accompanied this young man is well merited.

Carroll is a young man of jovial disposition; in college jargon, he is a "jolly good fellow." The happiness and elevation of others have been the happiness and elevation of Carroll. A



MR. HALEY G. DOUGLASS.

student. Chesnutt has been very dutiful to his books and has rewarded his own endeavors by completing the course in three years.

Chesnutt is an affable young man, whose companionship was much cherished by his fellow students. He possessed the sterling qualities of a man



MR. WALTER FOSTER.

who ought to be valuable to the race. He will study law in Cleveland.

H. G. Douglass.

Haley George Douglass was born in Canandagua, N. Y., Nov. 27, 1881. He comes from the strongest sinew and proudest blood of the land—he is the grandson of the renowned and beloved Frederick Douglass. He received all of his early schooling in Washington, D. C., his present home. He attended the public schools and Howard Prep. After four years at Howard Prep. he spent an additional year at Exeter, from which he graduated in June 1901. At Exeter Douglass engaged in track athletics. His close application to his books prevented him from taking an active part in other sports. In the fall of 1901, Douglass joined the Freshman ranks of Harvard College. For two years he rowed on the Intermediate crew. Last fall he played on the 1905 class foot-ball team. At college Douglass was a good conscientious student, and by his faithful attention

to his studies, completed his requirements for his degree in Feb., though he waited until June to receive his A. B. The esteem which his fellow students entertained for him could be no better verified than by his election from the class of 1905 to a membership of the Round Table, a private society of the University.

Douglass is a young man, whose love of simplicity, congenial disposition, readiness to grant favors, fear of offending and exceptional reverence for the aged have won for him the highest regard and deepest respect of all of his friends and acquaintances. No student, who has ever studied at Harvard, has been more democratic than Douglass. He made friends very rapidly, and seemed to take the greatest pleasure in keeping his friends. He was always foremost in assisting in any worthy cause, wherefore many religious institutions feel a deep debt of obligation to him. All of the college



MR. WILLIAM HINTON.

boys bear similar testimonies of Douglass; they say that Douglass' "kind" is hard to find, and they unanimously agree that the place he has left vacant in the student body will be difficult to

all. Outside of college circles, Douglass was just as prominent. His real worth, and not his ancestral distinction gained for him a universal respect, which nothing but well bred manners can demand. Douglass will study medicine in Washington.

C. S. Duke.

Charles Sumner Duke was born in Pine Bluff, Arkansas. He spent his early days in his native state, but prepared for Harvard at Howard Prep.



MR. WILLIAM C. MATTHEWS.

and Exeter. At Exeter he took an active part in debating. He entered Harvard in the fall of 1901, and completed the requirements of his A. B. in 1904, but preferred taking his degree with his class of 1905. He took many of the Scientific school courses and attended the Harvard Summer school at Squam Lake, last summer, where he specialized surveying. For the past year, he has been surveying for the Penn. R. R.

Duke is a little "hustler," full of mirth and business. He is a young man upon whom one can rely for the fulfillment of any task, however difficult. No student, perhaps, has ever worn a look of greater determination than Duke. His success thus far is re-

ceived by his friends with heart-felt gladness.

W. Foster.

Walter Foster hails from N. Carolina. He was born in Louisburg, Dec. 5, 1877. At an early age he came to Boston, Mass., where his elementary school days have been spent. Foster attended the graded schools and the Latin school of Boston, graduating from the Latin school in 1901. He has always found it necessary to work in order that he might meet his school fees, but in spite of his many apparent impediments, which he has long since learned to enjoy, he was considered a good student at the Latin school, and won the Fidelity Prize, one year—a prize offered for perfect recitations and exemplary conduct. He entered Harvard in the fall of 1901, and has steadily fought his way through embarrassing circumstances, until he has completed his college course. At college he was unable to give his books the attention which they demanded, nevertheless he has made a record of which he may justly feel proud.

Foster is a young man of most serious intentions and aspiring ideals. He is a true optimist. His hard battles at college against such overwhelming odds have made him unusually popular, and both white and colored students looked upon him as a model worthy of imitation. Foster will study law at the Harvard Law school.

W. A. Hinton.

William Augustus Hinton was born in Chicago, Ill., Dec. 15, 1883. He attended a private school in Chicago, from which he entered the High school. After three and one half years of study at the High school he graduated, being the youngest boy who has ever graduated from the Chicago High school. He pursued his studies at the University of Kansas, devoting two years to the college department, and one year to the medical department. From the University of Kansas, he came to Harvard, making the Junior class of the Scientific school. He did very good work at Harvard, winning a scholarship of \$150.

Hinton was called a "Grind" by the boys. He loved his books, though social life saw much of him. He made a vast number of friends, during his

two years at Harvard, and his scholarly ability has won him many admirers among the student body. He will teach school.

W. C. Matthews.

William Clarence Matthews needs no introduction to the public, so great has been his fame. He was born in Montgomery, Ala., and attended the schools of that city, being at one time a student at the State Normal school. He always nourished a desire to attend Tuskegee, hence after some persuasion he was permitted by his folks to attend Tuskegee Institute. Matthews had played ball at the State Normal school, but it was at Tuskegee that he first gave evidence of becoming a "star" athlete. He was a very close student, and made an excellent record at Tuskegee. From Tuskegee he went to Andover Academy, where his reputation as an athlete was firmly imprinted. He captained the baseball team, played on the foot-ball team, and ran on the track team. In his studies he did exceptional work. He entered

Harvard in 1901, completing his requirements for an A. B. in 1904. The past year he spent in the Law school. At Harvard Matthews has been a prominent athlete and a good student. He wears a baseball "H." and a football "H." His fellow-students have shown him every possible consideration, and even this past year the baseball team cancelled games with southern teams, which refused to play against Matthews. He was elected class day officer, and also elected a member of the Round Table society.

Matthews is an industrious young man, who possesses those admirable traits that are sure to attract. His athletic ability has brought him, perhaps, more fame than any other Harvard athlete has received; and yet in the words of the college boys, "He is the same old Mat." He has set a standard for the Harvard men, that ought to be emulated. He will continue his study of law at the Harvard Law school.

THREE PROMISING YOUNG WOMEN OF NEW ENGLAND

By **WALTER F. WALKER**
Boston, Mass.

Miss Evangeline R. Hall of Cambridge, Mass., who graduated from Radcliffe college in June, holds a unique position among Colored women students in New England. She has made the best record of any Colored woman along the line of literary education. Although the opportunities of education in New England are far superior to those of any other section of the country, and equal alike to both white and Colored, very few of our women of this section (and the men as well) take advantage of them. Very few have the ambition to care to make the sacrifice to go further

than the high school. Those in the schools of higher education may be counted on the fingers. Miss Hall is one of the few who have made the effort, and indeed her efforts have been well rewarded.

Miss Hall received her elementary education in the grammar schools of Boston. The grammar course is nine years but she completed it in seven, graduating at the head of a class of a large number of girls. She had an important part in the graduating exercises.

After finishing the grammar school Miss Hall entered the Latin school of

Cambridge in 1897, of which Mr. William F. Bradbury was principal. Here she betrayed exceptional ability and often took part in prominent contests and exercises of the school. On one occasion she won a prize in an or-



MISS EVANGELINE R. HALL, GRADUATE OF RADCLIFFE COLLEGE.

iginal story contest. She spent four years at the Latin school, although the regular course is five. Second honors were given her at her graduation in 1901. The young lady who received first honors had an average of six-tenths of one percent more than Miss Hall. The honor of Salutatorian (Latin part) was conferred upon her at her graduation.

Miss Hall was not content with graduating from the Latin school, but was ambitious enough to seek after further knowledge. She took one year of post-graduate work in order to prepare herself for Radcliffe college, the female school affiliated with Harvard university. She entered Radcliffe in 1902 with the determination of winning honors. Her record here was a repetition of her school life in the grammar and Latin schools. The four years' course was completed in

three years. Miss Hall graduated in June, 1905, and received the degree of A. B., cum laude. She is the third Colored woman to graduate from Radcliffe. In recognition of her ability she was elected a member of the Radcliffe History club, an honorary organization of the college founded on scholarships.

MISS MARJORIE E. GROVES.

Miss Marjorie Elizabeth Groves, the daughter of Elzie and Lucy Groves, was born in the city of Boston. She has just completed a course in pianoforte in the New England Conservatory of Music, the finest conservatory in the country. At an early age she showed an undisputed taste for music. Accordingly her parents decided to develop her taste to the highest possible degree. Her first lesson was taken at the age of six years, and her teacher was the father



MISS MARJORIE GROVES, GRADUATE OF THE NEW ENGLAND CONSERVATORY OF MUSIC, BOSTON.

of Mr. William Strong, one of Boston's finest musicians. The next teacher was Miss Hattie Guilford of Georgia,

whose brother was a partner in the Hallet & Davis Piano company.

An unfortunate interruption occurred in her pursuit of the study of music. Her father died at a time when she needed him most. After his death she had to discontinue her music for a time. But she often had the opportunity of playing for small concerts as well as for the Sunday school and Christian Endeavor society of Charles Street A. M. E. church, for which she received remuneration. After a few years of this sort of work she was able to again take up music. She entered the Faelton Pianoforte school, where she remained until she graduated from high school in 1901.

She entered the New England Conservatory of Music after graduating from high school, where she had such excellent teachers as Mr. Blaupied and Mr. Demee. Miss Groves graduated from this school June 20 with the highest honors in a class of about 30.

Miss Groves has always been a hard-working, earnest student, and has succeeded by force of determination. Her way has largely been paved by her own efforts, which have received hearty co-operation. In her career she has given many recitals for aid in her studies which have been well attended on all occasions.

No important recital in the city is quite complete without the services of Miss Groves. She has been the pianist for the St. Mark Musical and Literary union for some time. It is the intention of Miss Groves to teach in the south or west. Already she has received many offers of positions in the above-mentioned sections of the country.

Miss Groves does not feel that her study of music is quite complete. It is her desire to spend some years abroad in the pursuit of her chosen profession.

MISS CLARA A. L. SMITH.

Miss Clara A. L. Smith, daughter of Dr. P. J. Smith, Boston's very efficient and successful surgeon-chiropractist, was born in Boston and has gone through the city graded schools from the primary to and including the nor-

mal school from which she was graduated in June with high honors. Miss Smith, it was said by one of her instructors at the normal school, is a born teacher and would be a desirable acquisition to any corps of teachers anywhere. She is conscientious, and faithful and industrious, she is satisfied only when she has done her



MISS CLARA A. L. SMITH, GRADUATE OF THE BOSTON NORMAL SCHOOL.

level best. She is fond of children and loves her profession. Judging from what her teachers universally say of her work in class and during observation periods, Miss Smith's success is assured. While at the normal school she made a specialty of nature study and in that has done some excellent work. She is engaged to work at the Tuskegee institute, and will enter upon active service there next fall. Miss Smith has read before the normal school, being especially chosen as one of those from the senior class to entertain the junior. She was the first Colored teacher to observe in the South Boston school for boys and although there was considerable apprehension when she was

assigned for work there, as to how the boys would treat her, she succeeded in captivating the class from the start and they treated her with the utmost respect and courtesy and remembered her handsomely when she finished with them and had her promise to re-

turn and pay them a call in the near future which she did with pleasure. We have known Miss Smith from a very young girl and heartily compliment her and her parents upon her splendid success.

THE ROBERT HUNGERFORD INDUSTRIAL SCHOOL

By CHARLES ALEXANDER

Boston, Mass.

Written for Alexander's Magazine.

The story of the development of the Negro community known as Eatonville, Florida, where there is not a single white person living within the incorporated city, speaks eloquently of the efforts of Prof. Russell C. Calhoun, the founder of the Robert Hungerford Industrial school at that place. Mr. Calhoun, for a number of years was a pupil at the Tuskegee institute. After his graduation, imbued with the idea of usefulness to his race, he started out to accomplish a great purpose. He established the Industrial school at Eatonville, Florida, with very little show of success, but by persistent effort, he has been able to win a great number of influential friends and the school is a remarkable development.

Not all of the aid for the building up of the school has come from the north; quite a number of people in Florida and other southern states have contributed toward the support of this institution. The school was founded February 24, 1899. Mr. E. C. Hungerford of Chester, Conn., gave the first land for the establishment of the institution. Mr. and Mrs. Hungerford have given 160 acres, while other members of the family have contributed from 25 to 40 acres. The school has two dormitories, Booker T. Washington Hall, the J. W. Alfred

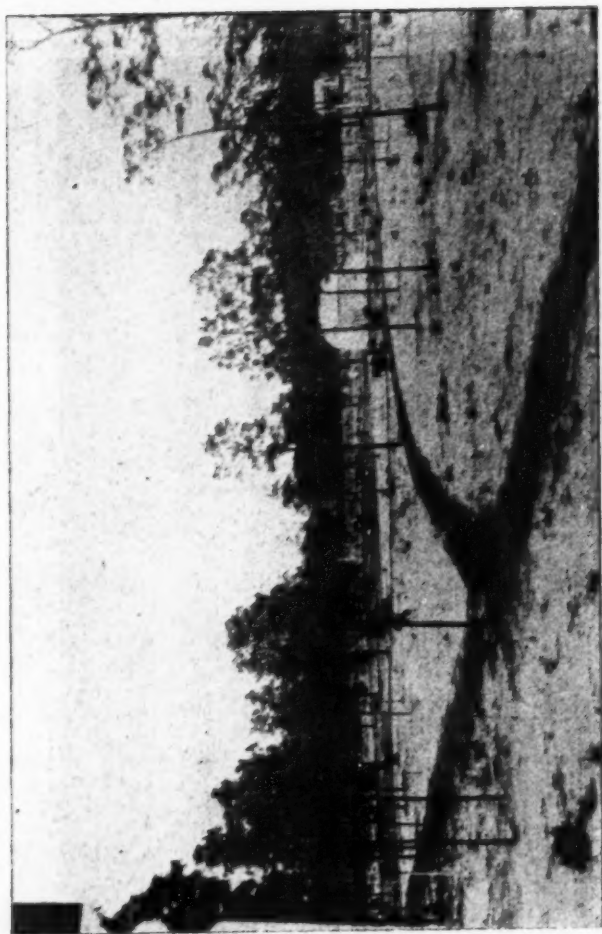
Cluett Memorial Hall, and six other buildings used for shops, barn and dining-room. The total value of the property, clear of all indebtedness, is \$22,445. Boys are taught blacksmithing, wheelwrighting, carpentry, agriculture, stock-raising, poultry-raising and truck-gardening; the girls receive instruction in dressmaking, plain sewing, cooking, laundering, millinery, basketry and housekeeping. No industry is given at the expense of the literary work.

The academic department covers a useful course of the English branches. The moral, religious, industrial and financial influence of the school upon the community, as well as upon the students who have attended, who come from many counties in the state, has grown steadily as the years have come and gone. The school has at present fifty-two young people in the boarding department, including seven teachers, three of whom have come from Tuskegee; a large enrollment of students from the immediate community and from the surrounding territory.

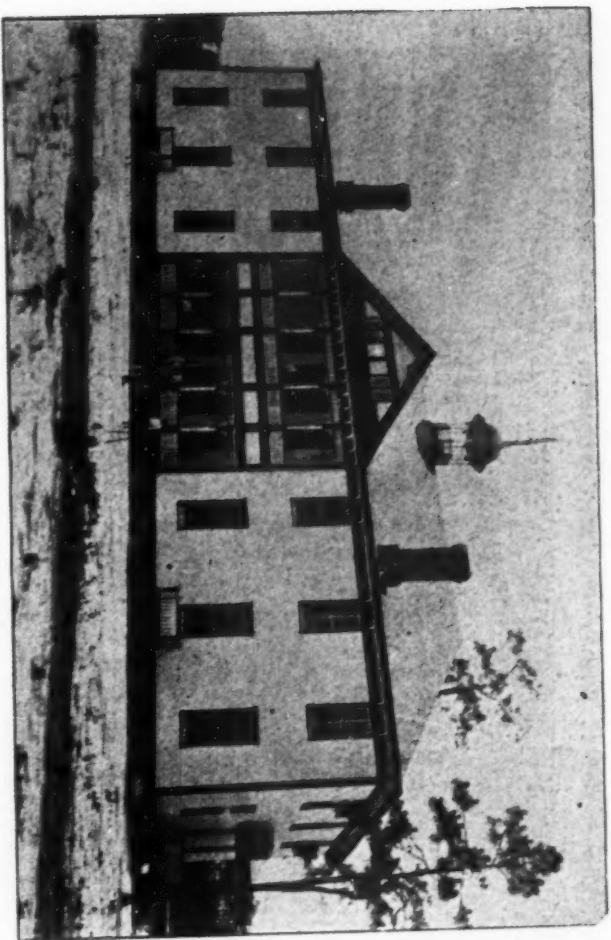
A remarkable improvement is manifested in the appearance and ability of the student body of the Robert Hungerford school. The ages of the students range from eight to thirty-seven years. Most of them come es-



OFFICIALS OF THE CITY OF EATONVILLE, FLORIDA, A NEGRO TOWN.



CAMPUS OF THE ROBERT HUNGERFORD SCHOOL.



J. W. ALFRED CLUETT MEMORIAL HALL, ROBERT HUNGERFORD INDUSTRIAL SCHOOL.



INTERIOR OF J. W. ALFRED CLUETT MEMORIAL HALL, ROBERT T HUNGERFORD SCHOOL.



INDUSTRIAL EXHIBIT OF THE ROBERT HUNGERFORD SCHOOL.

pecially prepared to take the courses designed to fit them for useful service. All of the building has been accomplished by the students themselves, and as an example of what these students are able to do, we present a number of illustrations of the school

helped in the matter of reasoning out the best way for performing such labor.

As far as possible, moral discipline and the health of the students is attended to with great care; meals are served regularly and all teachers and



BARN AND LIVE STOCK OF ROBERT HUNGERFORD INDUSTRIAL SCHOOL.

buildings. The term "Industrial School" does not mean that there is no literary training at this institution. The students are not only taught to perform labor with the hands, but at every point, they are

students must attend all of the religious exercises of the school. The students rise at 5 in the morning and retire at 9 at night. Good habits are taught and sound Christian principles inculcated. As an evidence of the

high standing of the principal, Prof. Russell C. Calhoun, we quote the following letter from a distinguished business man of New York City and further references follow:

THE HALL SIGNAL COMPANY,
25 Broad Street, New York.

June 20th, 1905

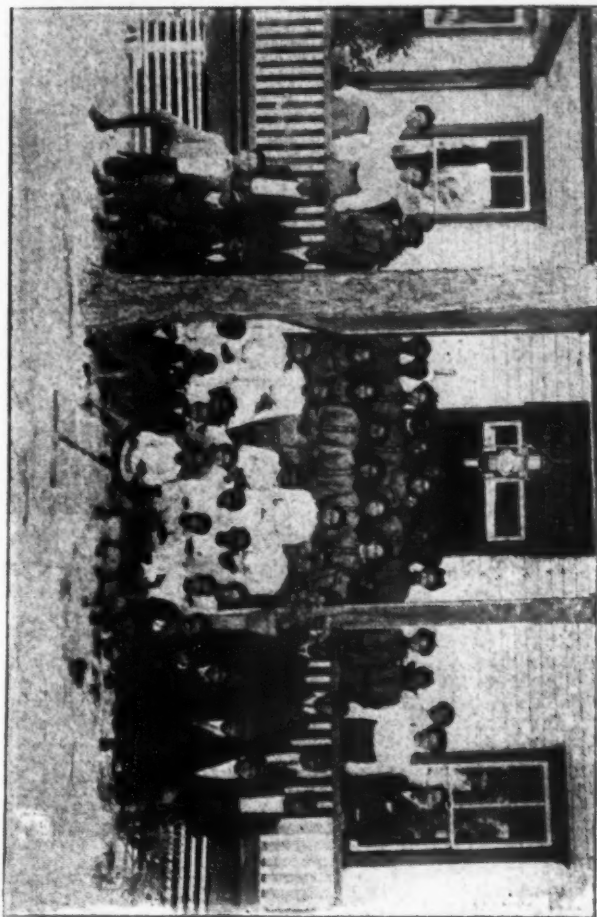
WILLIAM P. HALL, President.

To Whom It May Concern:

has become an annual subscriber to its most excellent work. I have recently placed it upon my list of benevolences, and can most cordially and heartily commend Mr. Calhoun and his cause to the interest and for the gifts of all friends who are interested in the cause of true education of the Colored people in the south.

Mr. Calhoun is a graduate of Mr.

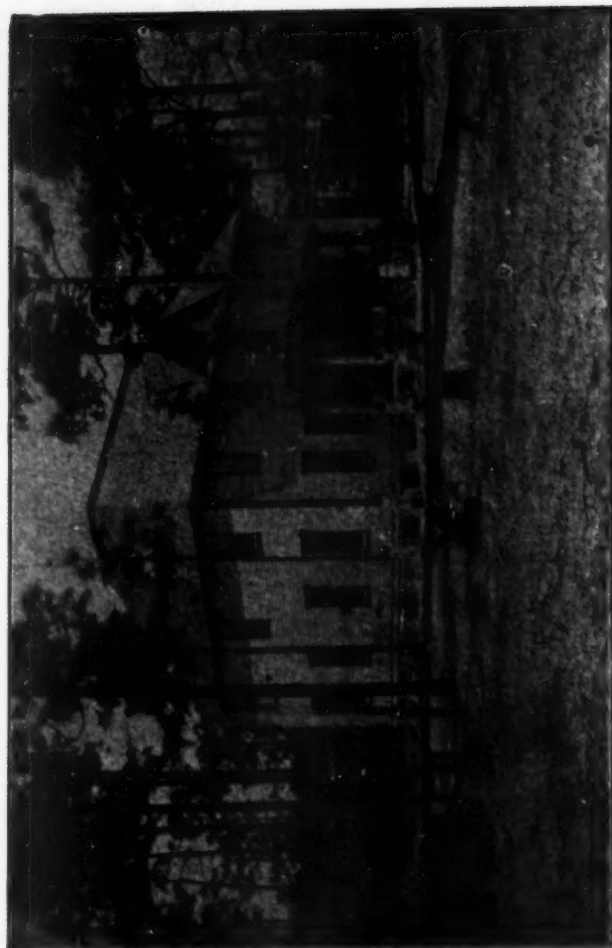
TEACHERS AND STUDENTS OF ROBERT HUNGERFORD INDUSTRIAL SCHOOL.



This is to certify that I am personally acquainted with Mr. Russell C. Calhoun of the Robert Hungerford Industrial School of Eatonville, Fla. Mrs. Hall has visited this school and

Booker T. Washington's Tuskegee Institute," and is a man of the highest character, and one whose statements may be thoroughly depended upon.

I trust that he may receive a cor-



BOOKER WASHINGTON HALL OF THE ROBERT HUNGERFORD SCHOOL.

dial hearing from all interested friends in Greenwich and elsewhere.
W.P.H.

WILLIAM PHILIP HALL.

Persons desiring to aid this school in its struggle to serve the masses, would do well to write directly to the principal, Prof. Russell C. Calhoun.

Any of the following may be freely consulted as to the worthiness of our work: Hon. W. L. Palmer, Orlando, Fla., ex-member of the Florida legislature; Mrs. H. B. Whipple, Faribault, Minn., or Maitland, Fla.; Mr. W. C. Temple, Pittsburg, Penn.; Mr. Booker T. Washington, Tuskegee, Ala.; Dr. Wallace Buttrick, secretary of General Education Board, 54 Williams street, New York, and all of the trustees.

Cause.

Prosecutor (examining talesman)—Have you ever known the prisoner or his counsel?

Talesman—Yes—his counsel gave me some advice once in a lawsuit.

Prosecutor—You are excused—you would evidently sympathize with the prisoner.—Life.



PROF. RUSSELL C. CALHOUN,
PRINCIPAL OF THE ROBERT
HUNGERFORD NORMAL AND IN-
DUSTRIAL SCHOOL, EATON-
VILLE, FLA.

THE SIGNIFICANCE OF MUSIC IN THE LIFE OF A RACE

By ROBERT W. TAYLOR
Cambridge, Mass.

Written for Alexander's Magazine.

It is said that if our sense of hearing were acute enough we could detect music in the falling of the snowflake, in the budding of the flower, in the majestic floating of the clouds, and in the ceaseless motion of the planets. That nature speaks in tones of melody; that she sings one perennial song, accompanied by orchestrations grander than ear hath heard or imagination hath conceived.

It is in keeping with this thought that Lord Byron sang:
There's music in the sighing of a reed,

There's music in the gushing of a rill;
There's music in all things, if men had ears;

Their earth is but an echo of the spheres.

Music, then, is not of new birth.
"God is its author, and not man, he laid

The keynote of all harmonies; he planned

All perfect combinations, and he made
Us so that we could hear and understand."

Once upon a time almost all men

who wrote books wrote them in the Latin language, because that was called the universal language. It mattered not to what nationality a scholar belonged, he was bound to read the Latin language with fluency and ease, lest he be denied the stimulus and intellectual sympathy of his contemporaries. This language was



MR. ROBERT W. TAYLOR.

limited to those who had enjoyed the blessings of school; to the unfortunate and untutored it delivered no message, it spoke no word of cheer, it soothed no sorrow.

How different with music. It speaks a language that appeals to all men, whether they be rich or poor, learned or ignorant, civilized or savage. No man is too low in the scale of civilization to be reached by the rhythmic charm of music, and as he learns to understand its simple message and to comprehend its deeper meaning, his passions are curbed, his emotions are refined, his heart is made buoyant with hope, and a new world of joy, sweetness, and beauty is opened up to him.

This is a fact of the greatest significance to the race of which we are a part. Men often wonder at the ability of the Negroes to hold up their heads in spite of the tremendous effort that has been made to crush

them, but they who know anything about the inner life of the race have no such thoughts. They know how deeply our nature is rooted in the divinest of all arts—the art of music. The Negro sings as naturally and spontaneously as the fragrant odor is sent forth by the flower, or as the mellifluous notes are warbled by the nightingale. When he is in a happy mood, the whole air is charged with scintillating cadences of melody; when he is sad, he sings away his sorrow; when the oppressor's yoke threatens to choke him, what a floodtide of supplication does he pour out to Him who humbleth the proud and exalteth the lowly.

Some of the most perfect themes that ever issued from the soul of man were poured out by our forefathers in the dark days of slavery. Where in all the whole realm of music can a theme be found so full of ineffable pathos; tenderness and sublime trust in an omniscient God as in that song, "Oh, Nobody Knows the Trouble I see; Nobody Knows but Jesus?" which was wrung from the heart of the slave. Where one so full of the spirit of meditation and prayer as "Steal Away to Jesus?" Where one so permeated with the note of triumph as the song, "Free at Last," which, after our fathers were told that they were free, gushed from their souls like the waters from a geyser.

And here, let me say, that music and the true religious spirit are inseparable. Wherever you find flourishing the Christian religion, you find as its handmaid, music. But for music how weary, stale, flat and unprofitable it would be. In fact, without music the Christian religion, I believe, instead of waxing, would wane.

And what I say about the Christian religion will apply, I believe, to the persistence of a race. The Indian has never been known for his musical nature. He is moody, treacherous, and loves revenge. As a result, we behold the melancholy spectacle of the whole race perishing right before our eyes.

Unlike the Indians, the Negroes are increasing in numbers, growing into a richer and fuller manhood, and ripening into a stronger character, largely because God has so prodigally blessed us with the gift of song.

RACE PREJUDICE; ITS CAUSES AND ITS CURE

AN ADDRESS DELIVERED BEFORE THE BOSTON HISTORICAL
AND LITERARY ASSOCIATION

By CHARLES W. CHESNUTT

Cleveland, Ohio

Written for Alexander's Magazine.

The prejudice against the Negro, in which is involved the race problem of the United States, grew out of the accumulation of differences between the two sharply defined types of mankind which the institution of slavery brought together. They differed physically, the one being black and the other white. The one had constituted for poets and sculptors the ideal of beauty and grace; the other was rude and unpolished in form and feature. The one possessed the arts of civilization and the learning of the schools, the other, at most, the simple speech and rude handicrafts of his native tribe, and no written language at all. The one was Christian, the other heathen. The one was master of the soil; the other frankly alien and himself the object of ownership. This accumulation of superficial differences brought into play an antagonism measured by the sum of that due to each. There was the contempt of the instructed for the ignorant, of the fair and comely for the black and homely, of the master for the slave, of the Christian for the heathen, of the native for the foreigner, of the citizen for the alien, of one who spoke a language fluently for one who spoke it brokenly or not at all. Such was the combination of differences with their resulting antagonism which the Negro had to face in the long struggle for equality stretching through the centuries in front of him.

These were the causes of race antagonism. Where lies the remedy? It lies in the removal of the antagonisms by the removal of the causes which gave rise to them. The instinct of

antagonism will disappear as the characteristics that called it into play are modified; in other words, as the structure was built up beam by beam, stone by stone, so it must be torn down stone by stone, beam by beam. There is no magic wand which can be waved to make it vanish.

If this doctrine be correct, it should be borne out by a retrospect of history. Passing over 250 years of colonial and national development, to what extent had these differences been modified at the period just before the civil war? In language the Negroes were one with the whites, and there was no longer any barrier of alien speech between them. The heathen religions had disappeared, the relation of master and slave was still the rule, although there were many free people of color. The one was citizen and the other, if not alien, was still not a citizen, and had no rights which the other held himself bound to respect. The physical characteristics had been greatly though not uniformly modified. A constant infusion of white blood, permitted by the customs of slavery, had left its impress upon the black race. The two races had thus been brought closer together at many points, and the antagonism was essentially less than at any earlier period.

The civil war removed others of these differences; all men were now alike free; all were voters, and therefore theoretically equal citizens. Thus radically were swept away several of the barriers which separated these two peoples. But the whites were still relatively rich and instructed, the black poor and ignorant. The control of the social organism, the habit of com-

mand, the pride of race and of authority still remained with the whites.

What further modification of these differences has taken place in the 40 years since the civil war? A political reaction in the south has temporarily denied the equality of the citizen; but this is temporary, and will in due time pass away, for the principle is embodied in the constitution, and is as vital to the liberties of white men as to those of black. The destruction of slavery and the marriage laws of the south have checked in some degree the admixture of the races, but the strain of white blood has been more generally diffused within the Negro race, thus bringing about a gradual change of type, and the customs of slavery have not entirely disappeared. For other reasons the physical type of the colored people has improved. They have been better fed and better clad; with better opportunities and larger liberty there has been a gradual softening of crudities and refinement of type. They have made a great advance in education and general enlightenment. There are 27,000 colored teachers. They conduct in the English language several hundred newspapers, including several monthly magazines, and there is a small and increasing number of their writers who have a respectful hearing beyond the limits of their own race. Several thousand of them have been graduated from higher institutions of learning. They have accumulated property estimated at three to four hundred millions. Their style of living and standards of culture have improved in even greater proportion, for many of them live better than white people of similar station would consider themselves able to afford. In Virginia, for instance, they have acquired 1-20 of the acreage of the state. The Negro church societies include 300,000 members, own \$40,000,000 of church property, and send missionaries to Africa and the British West Indies.

Thus our savage has become civilized, our heathen Christian, our foreigner a native, our slave a citizen, our Negro a man of mixed blood, our pauper a land owner. The prejudice against him has decreased. With many indi-

viduals it has disappeared entirely. It varies in strength with locality. When left to natural laws it decreases relatively with the differences, but throughout the most of our southern states it has been deliberately and designedly stimulated for political purposes, and hence may seem to have become greater instead of less within the past generation. Another reason which retards the decline of prejudice is the inertia of preconceived opinion. Notice the strain with which a team of horses start a wagon and the ease with which they draw it over a good road. Forty years have been barely sufficient to start our wagon.

What can we do to still further modify these differences and reduce this prejudice; what remains to be done to complete our adjustment to our environment? Where do we stand in comparison with the white race, who constitute the main feature of our environment and with whom we must live in harmony and unity in order to live wholesomely and happily? Language and religion, as elements of antagonism, have disappeared, though some of us might use the language better and might have more religion without being at all too good for this world. The relation of master and slave no longer exists, though that of employer and servant is still very imperfectly adjusted and the customs of slavery die hard.

Of the differences which remain to be adjusted a vital one is education, or rather the social efficiency which grows out of training. So important and fundamental is this question that it has for the moment overshadowed every other element of the race problem, and it is immensely significant and hopeful that in the discussion of this problem all good men, whatever their color, and however they may differ in other ways, are agreed that education, training in the arts of life, is a primary element of any attempted or possible solution. The matter of education, too, is important to us as a means as well as an end, since the temporary closing of other avenues of activity has directed toward it much of the best thought of our ablest men and given their talents a healthy outlet and a worthy career. Much prog-

ress has been made, upon which we may justly congratulate ourselves. But let us not deceive ourselves. Much more remains to be done. The census shows that we have reduced our illiteracy over 50 percent. But what does that mean? By the census definition it merely means that 52 percent of the Colored people have stated to the census enumerator that they can read and write. By the census 88 percent of the southern white people are returned as literate. But does that mean that the 52 percent of the Colored are as well educated as the 88 percent of the whites? I think we would not claim it. There are 15,528 Colored clergymen as compared with 94,437 whites. What is their relative degree of education, morality and zeal for the cure of souls? This, and not their number, is the real test of their influence. By the census we have a large number of business men, but in the census statistics, the grocer with a \$200 stock counts as much as the grocer with a \$200,000 stock. The census figures show so many white children and so many Colored children in attendance at the public schools, and it is easy to stop upon these figures and overlook the fact that in some places the white schools are open ten months and the Colored but ten weeks. To close this gap so as to compete with the whites in social efficiency or value to the community, the Colored people must be relatively as well educated, their teachers of relatively as high a grade, their schools open as many days in the year, their grocers have relatively as large stocks, their banks relatively as large capital and volume of transactions. The mere raising of percentages in quantity without a corresponding advance in quality does not by any means eliminate the difference. Whatever can be done by organization or by individual effort to dignify labor, to make it more efficient and thereby to increase its rewards is an advantage to our people, and whoever helps this cause forward is their benefactor. We should not permit ourselves in our impatience of results, in our resentment of well known wrongs to forget the philanthropy which has given so fully and freely both of money

and lives toward the education of the Negro in the South.

The standing controversy with reference to the kind of education which the colored people in their present condition need most, recalls to one's mind the old story of the shield which hung across the roadway in front of a castle which two knights in armor were approaching from different directions. One maintained that it was gold and the other that it was silver. After the fashion of their age they set their lances and fought for their opinions until they were both unhorsed, and when they were carried into the castle to have their wounds dressed they discovered that both were right—one side of the shield was gold and the other silver. Our old ideals of education were based purely upon intellectual training, with a dash of morality and religion. But in this modern day the definition of education has been enlarged to take in a wider training for social usefulness. The great mass of men have always earned, must always earn their living by the labor of their hands, and that these hands should be trained in schools is a vital necessity for any people who hope to register progress; and especially necessary to a people who by the decline of the apprenticeship system, the selfishness of labor unions and a prejudice which limits their opportunities, are compelled to compete with those possessing greater advantages. Will any one pretend to say that this necessity among our people has been fully met or more than merely begun upon? An institution like Hampton or Tuskegee in every southern state for another generation would not meet the need of the Negro for training in the practical arts of life.

But the need of the higher education is equally important, not for so many perhaps, but certainly for a great many more than have enjoyed it. There are living and have died in the United States since the civil war at least 15,000,000 Colored people. They have had about 2500 liberally educated Colored men and women as leaders, one to six thousand. There are towns in the United States where there is one saloon to every 30 or 40

people. Were there no color line, there are trained white men in every southern community who could furnish leadership for the Colored people. But there is a color line, deep and dark and wide, and our southern brethren are thrown back upon themselves for all sorts of leadership. To supply this need they want all the higher education that can be supplied by southern colleges and by the free northern universities. A Fisk or an Atlanta in every southern state, and a hundred Colored graduates from every great northern college for a generation to come would be none too many to supply the demand for trained teachers and preachers, engineers and architects and professional and business men required for the healthy and diversified development of a people who are likely a generation hence to number 30,000,000—a population as large as that of the whole country at the outbreak of the civil war. The state has assumed the burden of primary education, but owing to the poverty of the south, is but imperfectly performing this duty for either whites or blacks. The state has also undertaken in some degree to provide for the higher education, but the separate school system of the south has excluded the Negro from the state institutions, and private philanthropy has in some measure supplied the need. It is a question whether the nation ought not to take up the matter of southern education. Well might not we ask whether we have a duty to perform at home before we spend the nation's money in carrying the blessings of civilization to distant and alien peoples. By what color of reason do we spend the nation's money in teaching science to the Filipinos, when a great portion of our own population, white and Colored, cannot read or write?

Poverty is still a characteristic of the Negro, which must cease to be a race trait before the prejudice is eliminated. Statistics show that Colored men own in whole or in part 186,000 farms out of a total of 5,739,657 farms in the United States, or one farm in 31. If we stop there, this would not be a bad showing, but pursuing our investigation we find that these Ne-

gro farms contain but 15,827,000 acres out of a total farm acreage of 841,201,000, or only one acre in 53, and that the value of these farms owned by them is reported at \$177,915,000 out of a total farm value in the United States of \$20,439,906,000, or \$1.00 in \$133. To bring the Colored farmer to economic equality with the white farmer he must own one farm in every eight, instead of one in every 31. These farms must contain one acre in every eight instead of one in 53, and these farms must be worth one-eighth of the entire farm valuation of the country instead of 1-133. We are loosely credited with property to the value of three to four hundred million dollars. It is a very respectable sum, and would make half a dozen white men fairly well to do; it would make one white man very rich. There are several families in New York who could buy out the whole Colored race and have money to spare. The aggregate wealth of the nation in 1900 was given by the bureau of statistics as \$94,300,000,000. We have the \$300,000,000; they have the \$94,000,000,000; dividing it up, we are worth an average of \$3 apiece; they are worth an average of \$1446 apiece. I need not argue that before the Negro shall have attained financial equality with the white, he must possess one dollar in every eight instead of one in every three hundred.

The disparity of civil and political rights must be removed; our constitution must be respected and our laws made to conform to it. I believe in manhood suffrage, that in some way—and what other way is possible except by the ballot?—every sane man, not in prison, who contributes by his labor to the wealth of the community, should have a voice in the selection of those who make and administer the laws. But if there is any restriction upon the suffrage, it should apply to all men alike. I have sometimes thought, however, that some qualification of character or education might be, not unwisely, required for holding office. The progressive debasement of state and municipal legislatures suggests that in some way a higher standard must be sought.

But wherever men's rights are fixed

by law, those laws should apply equally. Entrance and promotion into every branch of the public service should be governed by merit alone. Discriminating laws which classify men and fix their rights and opportunities by race or color are utterly abhorrent to the spirit of liberty.

The last and most difficult of these differences which holds us apart from our fellow citizens is the still strongly marked difference in physical characteristics—In other words, in color or race, as we usually term it. I have shown how this difference has been modified. Should it disappear entirely race prejudice and the race problem would no longer exist. Problems there might be, but they would not be those of race. Do we wish to perpetuate this difference? We have had preached to us of late a new doctrine, that of race integrity. We are told that we must glory in our color and zealously guard it as a priceless heritage. Frankly, I take no stock in this doctrine. It seems to me a modern invention of the white people to perpetuate the color line. It is they who preach it, and it is their racial integrity which they wish to preserve: they have never been unduly careful of the purity of the black race. I can scarcely restrain a smile when I hear a mulatto talking of race integrity or a quadroon dwelling upon race pride. What they mean is a very fine thing, and a very desirable thing, but it is not at all what they say. Why should a man be proud any more than he should be ashamed of a thing for which he is not at all responsible? Manly self-respect, based upon one's humanity, a self-respect which claims nothing for color and yields nothing to color, every man should cherish. But the Negro in the United States has suffered too much from the race pride of other people to justify him in cultivating something equally offensive for himself. Of what should we be proud? Of any inherent superiority? Why deny it in others, proclaiming the equality of men. Of any great achievement? We are still in the infancy of achievement, and the showing we can make is not by comparison with others, but with our own less fortunate past. We complain be-

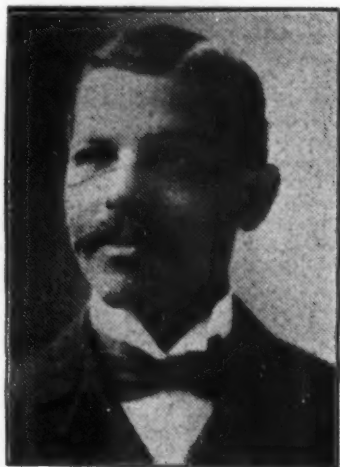
cause others judge us by our worst, and yet we ourselves are too prone to compare ourselves with ourselves, to look down rather than up, backward rather than forward. What we have done merely marks the inevitable advance of a people surrounded by many things which stimulate to advancement, and while some of us have been cruelly hampered by lack of opportunity, I think we will all admit, here in the privacy of our own family circle, that the masses of us have not taken the fullest advantage of the opportunities we have had.

Why should we wish to perpetuate this disastrous difference between us and our fellow citizens? Every other people who come to this country seek to lose their separate identity as soon as possible, and to become Americans with no distinguishing mark. For a generation they have their ghettos, their residence quarters, their churches, their social clubs. For another generation they may still retain a sentimental interest in these things. In the third generation they are all Americans, seldom speak of their foreign descent and often modify their names so that they will not suggest it. They enter fully and completely, if they are capable and worthy, into the life of this republic. Are we to help the white people to build up walls between themselves and us to fence in a gloomy back yard for our descendants to play in? This nation, with the war amendments, threw that theory overboard when it established the equality of all men before the law. The northern states have long since repudiated it, when they abolished discriminating laws and threw open the public schools to all alike, and if it still lingers among us it is due to that inertia of which I have spoken, which makes it difficult to change deep-rooted social questions. The southern states in attempting to perpetuate the color line, are trying to do the impossible, and I for one do not wish to encourage them for one moment by accepting their views any further than they can compel their acceptance by force. Race prejudice will not perhaps entirely disappear until the difference of color shall have disappeared, or at least until all of us,

white and Colored, shall have resolutely shut our eyes to those differences and shall have learned to judge men by other standards. I ask you to dismiss from your mind any theory, however cherished, that there can be built up in a free country, under equal laws, two separate sorts of civilization, two standards of human development. I not only believe that the mixture of races will in time become an accomplished fact, but that it will be a good thing for all concerned. It is already well forward and events seem to be paving the way to embrace the Negro in the general process by which all the races of mankind are being fused together here into one people. Millions of foreigners, much nearer the Negro in some respects than our native whites, are pouring into the country. Perhaps in the economy of divine Providence, they may help to solve our problems by furnishing a bridge with which to span the race chasm. This is not a matter with which we of this generation need greatly concern ourselves, except for the principle involved. It is not left for us to say whether it shall take place or not, and it is not likely to affect any of us. But that in the long run it will come to pass, is, I think, the lesson of history and the conclusion of sound logic. I hope the prejudice may disappear long before that distant period, but I am quite sure it will disappear when there is no longer anything for it to feed upon. I wish I had time to quote in this connection some recent utterances on this subject, from the pen of a former governor of the Island of Jamaica, who has lived for 20 years in that community, where the black population has outnumbered the whites by 40 to one, and where the doctrine of the equality of all men before the law has been faithfully and consistently worked out to form a contented, happy and progressive community. I quote a few words: "The color line is not a rational line, the logic neither of words nor of facts will uphold it. If adopted it infallibly aggravates the virus of the color problem. The more it is ignored and forgotten, the more is that virus attenuated. The Negro in Jamaica has

thus far been raised, and a freedom of civic mixture between the races has been made tolerable by the continuous application of the doctrine of humanity and equality, and equal claim of the black with the white to share, according to personal capacity and development, in all the inheritances of humanity. My comparison of conditions in the Republic and in the West Indies has brought me to the conviction that no solution of color difficulties can be found except by resolutely turning the back to the color line and race differentiation theory."

And now to close, may I venture a prophecy? There are many who see the world through smoked glasses, and who view this problem of race solely from the pessimistic point of view. I think for my own part that it is in a healthy process of solution, which by sticking closely to correct principles and by acting upon them when the opportunity offers, we can help to further. Looking down the vista of time I see an epoch in our nation's history, not in my time or yours, but in the not distant future, when there shall be in the United States but one people, moulded by the same culture, swayed by the same patriotic ideals, holding their citizenship in such high esteem that for another to share it is of itself to entitle him to fraternal regard; when men will be esteemed and honored for their character and talents. When hand in hand and heart with heart all the people of this nation will join to preserve to all and to each of them for all future time that ideal of human liberty which the fathers of the republic set out in the declaration of independence, which declared that all men are created equal, the ideal for which Garrison and Phillips and Sumner lived and worked; the ideal for which Lincoln died, the ideal embodied in the words of the Book which the slave mother learned by stealth to read, with slow-moving finger and faltering speech, and which I fear that some of us with our freedom and our culture have forgotten to read at all—the Book which declares that "God is so respecter of persons, and that of one blood hath He made all the nations of the earth."



Announcement Of The Ransom Choral Class

The Ransom Choral Class of Boston will resume the study of music, Thursday evening, October 5, 1905, promptly at 8 o'clock at 478 Shawmut Avenue (The rooms of the Young Men's Educational Aid Association).

Our aim is to train singers for choir and part singing.

The excellent results of the class work last season, which met with the approval of our leading ministers and public-spirited citizens who attended the closing exercises, is sufficient endorsement in itself to urge upon all those who wish to be of service to themselves and to the community, the desirability of devoting one night in the week in the class to the cultivation of the gift of song. Opportunity for developing their talents will be given those aspiring to become soloists.

The tuition is within the reach of all, and it is especially urged that those who contemplate enrolling as members should do so at the beginning

of the term as no reduction will be made after the first lesson.

The term will be for ten weeks of one lesson per week. Applicants may send name and address to 22 Maverick Street, Chelsea.

Mr. J. F. Ransom, the instructor, has had large experience in College and University work and as Director of numerous glee clubs. He is the Chorister at the Columbus Avenue Zion Church and a successful teacher of Vocal Culture at 149A Tremont Street, Boston. His experience as organist of one of the leading churches of Chicago enables him to be of great service to those who come under his instruction.

Some of his pupils are now occupying responsible positions in various states and bear strong testimony to his ability as a teacher and as a gentleman of culture and refinement.

Mr. Ransom will accept a limited number of engagements to speak on musical subjects.



HON. J. C. NAPIER, NASHVILLE, TENN.

OPPORTUNITY AND POSSIBILITY

A MESSAGE TO YOUNG MEN

BY J. C. NAPIER
Nashville, Tenn.

Written for Alexander's Magazine.

A Message to Young Men.

(By J. C. Napier, Nashville, Tenn.)

We learn from the Bible that God is no respecter of persons, "But in every nation he that feareth him and worketh righteousness is accepted with him." Therefore what man has been, man can be; what man has done, man

can do. Let his works be the works of righteousness; and God will make with him all things possible, and as with a man, so with a people, a race, a nation. Our march from the estate of slaves has now over-reached the Biblical period of 40 years, during which time the children of Israel dwelt

in the land of Egypt before 12 tribes started on the march to the land of Canaan under Moses. Doubtless there were conferences and counsels held to consider the gravity of the step about to be taken by the assembled hosts of Israel before the start was made.

God is no respecter of persons, we are assured. In line with this assurance our forefathers, for they shed their blood, and it was the first blood shed to throw off the yoke of British oppression and to establish the government of the United States, and it may be rightly and justly claimed that whatever was done in pursuance of that object was either actually or constructively done by them, and they are entitled to their full credit for the part they played in that drama; if there are those who would deny this truth, and grudgingly withhold from us this distinction, this honor, let them go to the history of their country and be convinced. In line with this Biblical assurance our forefathers solemnly asserted in the Declaration of Independence of the United States and maintained this assertion with their blood that "all men are created equal; that they are endowed by their Creator with certain unalienable rights, that among these are life, liberty and the pursuit of happiness." These they cannot voluntarily, either barter, sell or give away. In further line with these manhood truths the constitution of the United States, the organic law of the land, declares in Article IV., Section 2, "The citizens of each state shall be entitled to all privileges and immunities of citizens in the several states." It should be observed that all this was said and written in these latter two instruments before the late unpleasantness between the states and cannot therefore be said to be the outgrowth of passion and hatred engendered by war, or of any effort on the part of one political party to obtain an advantage over another.

This was the outbreak of justice from the solemn, unbiased judgment of the American people when their visions were filled with the fear of God and their hearts with a sense of love for all mankind. These truths have

their foundation in Holy Writ; they are welded in the declaration of independence, and they are molded in the heart of hearts of the American people and forever clinched in the constitution of the United States. The number of people in this country who do not believe in the Bible is exceedingly small. And small as it may be, all the forces of our civilization have been and are still constantly at work to reduce it. So that the number of men who deny the existence of a God, the divinity of Christ or the authority of the Bible is becoming perceptibly and rapidly less as our Christian civilization moves on for the betterment of all mankind. Who would have the temerity to say that every word of the Declaration of Independence is not founded in truth and welded by patriotic blood to the very heart strings of every living American citizen? Who would want to approach so near the dead-line of the traitor or join himself to the cause of treason as to dispute or set his judgment up in opposition to the principles and requirements of the constitution of the United States, the organic law of the land?

Indication leads to the belief that the day is not far distant when no such persons will be found on this continent. No prescription is to be found here against any boy or girl, man or woman, or any American citizen who wishes to launch his bark and set his sails for any port within the domain of our broad civilization. On this broad sea every port is open to you if you come prepared; if you are worthy there are willing hands to beckon you on; there are warm hearts to greet you, and there are outstretched arms to embrace you. But before this warm reception will be extended you, you must show true manliness, undaunted courage and unyielding tenacity to the principles of truth, virtue and morality. You will be watched and criticised and scrutinized by a jealous public.

The physician would be absolutely helpless in the preservation of the health of a city had he not an efficient scavenger force upon which to depend. There may be more men found who are willing and capable of doing the scavenger work, but they must be

found, otherwise, that city would go down, for cleanliness is next to Godliness. The hand that builds and cleanses and warms and otherwise makes the house of God a fit place for worship is as necessary to a proper comprehension of one's true Christian duty as the brain of him who brings the message and expounds the Word. The philosopher, the philanthropist, the statesman, the lawyer, the agriculturist, the manufacturer, even the politician, as well as the leader in every industry that tends to make life tolerable or man happy, must depend for the success of his work in some way or manner upon his fellowman. And this fellowman, though not seen or heard of by the world often plays a most important part in the work of his principal. Therefore no good work can rightly be condemned. If all of it had not been necessary in the fulfillment of the injunction that man should not eat bread except by the sweat of his brow, an all-wise God would not have made us so dependent one upon another for our happiness, our comforts, our pleasures and our existence.

All of life, rightly lived, is simply a performance of duty, a passing from one service to another, a sort of fermentation, as it were, of one's being.

If with the heritage received from his parentage, Frederick Douglass could become the colossal figure which his memory presents in American history; if John Mercer Langston, the only one of his race, in the state of Virginia to do so, could overcome the treachery of his own political household and make his way from the plantation to the hall of congress; if Blanche K. Bruce could make his way to the United States senate; if Booker T. Washington, like the lowly Nazarene, born in obscurity, could by his own efforts and undaunted courage, organize and equip one of the largest and most useful schools in the land, and make of its premises one of the most prosperous towns in the state of Alabama and of himself one of the most prominent figures of all the great men of the world; if Colored men in almost every state may become presidents of and professors in colleges; if Lewis Winter and Henry Harding,

born to the estate of slaves in Nashville, Tenn., without education or training could the one become the largest dealer in country produce in that city, and the other a successful real estate broker controlling thousands of dollars in capital; if scores of young men in that city can leave their positions as porters, messengers and draymen, for large and wealthy merchants, and establish businesses of their own and enter into successful competition with their former employers; if George Smartt, a humble Colored boy, can go out of a blacksmith shop and invent an improvement on a steam engine by which he hopes to revolutionize railroad transportation and make himself a fortune; and, finally, if men of our race with little or no training are drifting into the commercial, into the agricultural and into every phase of the industrial world, making and saving money, becoming respected citizens and large taxpayers, what, I ask in all seriousness, with all the advantages which our southern schools afford our young men are their possibilities in the future? They are simply unbounded and indescribable. They await well-directed efforts to raise themselves and their race to a level with all other people of this great country. Will they not respond to the gifts of nature and do their part or will they sit and sing the song of the pessimist when he said:

Nothing to do but work,
Nothing to eat but food;
Nothing to wear but clothes
To keep one from going nude.

Nothing to breathe but air,
Quick as a flash 'tis gone;
Nothing to fall but off,
Nowhere to stand but on.

Nothing to comb but hair,
Nowhere to sleep but in bed;
Nothing to weep but tears,
Nothing to bury but dead.

Nothing to sing but songs,
Ah, well, alas! alack!
Nowhere to go but out,
Nowhere to come but back.

Nothing to see but sights,
 Nothing to quench but thirst;
 Nothing to have but what we've got,
 Thus through life we are cursed.

Nothing to strike but a gait,
 Everything moves that goes;
 Nothing at all but common sense
 Can ever withstand these woes.

Do not give yourself up to such a purposeless life. But live a life that will cause the best citizen by whom you are surrounded to respect you and be proud of you. Determine from this moment to make the world better by your having lived in it. Open wide your eyes, think your best thoughts and you will see scores of things that you can do to better your own condition and make better the community in which you live. Build for yourself a character. Make for yourself a worthy name.

Obscure men have projected, built, bought and operated railroads. Within the next half century there will be more miles of railroad projected and built than there were during the entire nineteenth century. Is it anywhere written, or ordered, or decreed or adjudged that no person of my race shall project or build or buy or operate a railroad? When Jay Gould crossed the Atlantic with a mouse trap as his stock in trade, almost any wise-acre would have told you that he would never project or build, or buy or operate a railroad. But he did. And from being the owner of this mouse trap he became the owner of a controlling interest in one of the finest system of railways in America, with its lines stretching from the Atlantic to the Pacific, and its influence permeating and drawing revenue from almost every hamlet and village of any note on the continent. Who among us, living in his day, did not in some way contribute to the immense fortune which he piled up and left to his progeny? You can build a railroad; you can become a capitalist, aye a millionaire. What you will need is preparation for the work, patience to wait for the opportunity, talent and foresight to see it when it comes, and tact to get into the current that leads to success and to the

floods of wealth. This done, you are fairly on the road to fortune. Why not hunt for large game? Why waste time on the small, when the woods are full of the large? Go out, my young friends, and be hunters of fortunes that will place you and yours out of the reach of prejudice, of poverty and want, and make the influence of your possession felt in the uplift of mankind. You cannot better serve your God and your race than to add millions to your possessions and then spend them for the upbuilding of the cause of Christ. If you cannot do these things in your own state there are forty-four other states, and all the world besides in which you may be free to cast anchor and try your fortune. You may not be able to fly to this high pinnacle in a day. To attain anything like it will require years of singleness of purpose, self-sacrifice and of patient toil and unwavering devotion to duty. You must be willing to begin at the foot of the ladder, but never be satisfied to remain there. Do not fail every day of your life to gather some force or some strength, either by way of wisdom or wealth to help you in the future.

If you have a business of your own, it matters not what it may be, aim to make it the best of its kind in the community in which you live. If you have an employer, who conducts his own business, or that of some great corporation, watch his methods, and study his plans, the day may come when bits of knowledge thus acquired may throw you into his place. Seek to make yourselves the employers of men, and to make every man of whatever race or color with whom you come into contact your warm friend. And whenever it can be done consistently with your manhood try to put yourselves in line with the sentiment of the community in which you live. Let your motto be always a cultivation of good feeling and a suppression of all hostility between the races. Make your neighbors your friends.

There never was a time in the history of this country or of the world when there were such opportunities for usefulness and for promotion as present themselves to the youth of today. And, especially, are these op-

portunities coming thick and fast to worthy men of our race. With a constituency of more than ten millions of people behind you, driven to your support by the prejudices of other millions, what can you not accomplish? The very features of our civilization by which some people aim to oppress us and hinder our rise and progress are proving veritable blessings to us in disguise. They tend to develop the better part of our manhood and are spurring us to such activity and such efforts to overcome the results of poverty, ignorance and oppression, as we would never under any other conditions have made. Where a privilege is denied or withheld from us by the white man we are striving, learning in some way to supply one to take its place that suits us as well or better than the one withheld. In this way we shall before the end of time be able to throw off everything that is Jim Crow, whether it be in railroad cars or elsewhere, and take on the air of a citizen pure and simple of this great country.

Under these conditions these ten millions of people must necessarily have men and women of their own race filling every walk of life to instill in their minds the importance and responsibility of good citizenship, to supply their needs, to cater to their tastes and to protect them in all their rights, civil, industrial, commercial and political. The burning question of the hour is: Will our young men and women properly equip themselves and rise equal to the demands of the times?

Under the inspiration of the National Negro Business league our people wherever they constitute any considerable part of a community are embarking in business enterprises and are succeeding to a wonderful degree. All the credit for the establishment, the work and usefulness of this organization is due to its founder, Mr. Booker T. Washington. Of all the many great and wise things that he has done for his race, I do not think that in the end any will prove more far-reaching and important in the development and advancement of the race than this league.

Whence have we come and whither

are we drifting? In 1863 slavery bequeathed us four millions of slaves—simply slaves, no calling, no professions, no business. Forty years of freedom has given us ten millions of citizens, all doing their part in building up the country and actively participating in every pulsation of the nation's existence. Slavery gave us ignorance. Freedom has given us a 52 percent reduction of that ignorance. Slavery bequeathed us great poverty. Freedom has burdened us with the responsibility of the payment of taxes on five hundred million dollars worth of property. From this unclassified four millions of slaves, according to the United States census reports for the year 1900, we had at that time developed into ten millions of citizens, among whom were 15,528 clergymen, 21,268 professors and teachers, 82 bankers, 128 civil engineers, 728 lawyers, 1728 physicians and surgeons, 12,327 iron and steel workers, 545,980 railroad laborers, 185 electricians, 529 electric linemen, 55,327 railroad employes, 2043 actors, 52 architects, 236 artists, 212 dentists, 210 journalists, 392 musicians and teachers of music and 99 literary and scientific persons. There are Negroes employed as bookkeepers and accountants, clerks, copyists, commercial travelers, merchants, salesmen, stenographers and typewriters and telegraph operators. There are thousands of carpenters, masons, painters, paper-hangers, plasterers, plumbers, steam-fitters, chemical workers, marble-cutters, glass-workers, fishermen, bakers, confectioners, millers, shoemakers, tanners, watchmakers, gold and silversmiths, bookbinders, engravers, printers, tailors, engineers, photographers and glove-makers. Many of our women also are engaged in working as civil engineers and electricians. One hundred and sixty-four women are preachers, 262 are actresses, 10 are lawyers, one is a roofer and plumber, 45 are blacksmiths, steel workers and machinists, one is a wholesale and 860 are retail merchants. Many hundreds are engaged as journalists, literary persons, artists, musicians, government officials, physicians, nurses and all manner of skilled occupations.

Half the cotton produced in this

country is raised on farms owned or controlled by Negroes. In a vast region of country, extending from the Atlantic southwardly to the gulf coast of Texas, the Negro owns or controls half of the farms. Hence, my friends, it is so easy to be seen

whence we came and whither we are drifting that he who runs may read. For the young man and young woman of today, the opportunities are vast, numberless and mighty; the possibilities enormous, immense and boundless.

THE CHANGE OF SENTIMENT AS REGARDS THE NEGRO

By EDWARD WINFRED SHERMAN

Savannah, Ga.

Written for Alexander's Magazine.

We should not view with lightness the elevation of sentiment at the north regarding the Negro at the south. It is unfortunate that those who would pose as leaders of thought and moulders of sentiment, should depart from the beaten paths of precedence for the sake of personal plaudits and present gain.

A much more effectual weapon than fawning, is an earnest and stubborn contention for what the law prescribes as right. Although this method may fail to produce immediate results, it will, however, plant in the soil such healthy germs as will, eventually, spring up in such luxuriance and grandeur that the enemy would applaud and the friends would aid. But I cannot be persuaded to believe that favorable results as the sequence of cringing and fawning are permanent. Ofttimes, the tree that shows signs of an abundant production, proves fruitful of "nothing but leaves." Real effort and true, is seldom shrouded in gaudy gowns, but content to labor in an humble robe, it goes deep into the earth to find a foundation upon which to erect a throne whereon the scarlet will appear more adaptable.

That the statements made by agitators derogatory of the condition and habits of the Negro of the south are partially true, no one will deny. That the acceptance of these statements as

representing the condition of the entire Negro race, or that the allegations are facts, taking the whole race into account, all reasonable and unprejudiced men will, also, deny. Then, it must follow, that a truth, carrying with it the basis for the creation of a falsehood, had better remain untold. The course pursued by our leading men has been distinctly opposite to this line of thought. As a result, the public declarations of those who saw fit to hold up to the world the rabble end of the Negro race, in order to make their appeals for pecuniary aid more pathetic and profitable, weigh heavily against us, where silence would have been far more preferable, and ultimately, more profitable.

That the Negro is assailed on account of the fact that the doings of the evil ones among them have been advertised, aired and condemned as being obnoxious and retrogressive, does not prove the justice of the allegations any more than it establishes the wisdom of those who indulged in the argument leading thereto. It does, however, establish a precedence which will be handed down, in song and story, to unborn generations, not to be cherished by Negro youth as a bit of beneficence, but to be held up and ridiculed as an error that throttled justice, destroyed wholesome sentiment and pinioned the hands of philanthropy.

I have no words of condemnation against any kind of education, whatever, nor against those whose energy is spent and whose effort is bent upon stocking the land with institutions of a certain class. I favor a diversified knowledge and, therefore, am partial to those schools giving the highest possible classical training with or without modern industrial features. Both of these classes of institutions are, in a manner, indispensable and should be encouraged and supported; but neither should exist to the detriment of the other. The declarations, setting forth the indolence and improvidence of the Negro, have convinced his friends that industrial schools will remedy all the defects said to be peculiar to him, and consequently, almost all donations for Negro education, for the last few years, have gone to this class of schools.

The Negro of the south is not a shiftless and thriftless people as is learned from the declarations of those who "bend the willing hinges of the knee that thrift may follow fawning." On the contrary, they are an industrious people, and provident beyond the conception of those who do not live among them. The emissaries of northern bureau and magazine trusts sent south to live for a day among us to gain information of two centuries' accumulations, cannot wisely write nor truthfully speak of the conditions of the Negro at the south.

I say that the Negro is provident. This statement stands proven without argument to those who would know the situation. The wages of a laborer in the rural districts of the south, is usually about 40 cents per day. This per diem, for farm labor, is a fixity with farmers and is handed down from sire to son. This per diem survives, even the weird ballads sung by the laborers, "Working in de corn fiel' fur forty cints er day," set to rustic music, is familiar to all southerners. Now the laborer, "working for this forty cents per day," generally, has from two to ten in family to support. This he manages to do by performing "out side" tasks, such as making willow and oaken baskets,

raising poultry and pigs and by cultivating a garden, sufficiently large to furnish vegetables for table use. By these methods their families are fed and clad and some money is saved with which property is bought. It is wonderful even to southern white men how the Negro manages to live upon such a scanty income.

The parading of the vices of vicious Negroes, as is done by some Negro men, is not only erroneous, but is a crime against the whole race. No other race of men does this. On the contrary, other races extol the virtues of their people, and laud those men among them who are worthy whether they be rich or poor.

This method has been persistently pursued by white men in America, and its lessons have influenced each succeeding generation. Having been strenuously taught the lessons of racial superiority and race pride, and the traits and characteristics contingent thereto, their youth walk with ease the beaten paths of the fathers and fill, with wonderful adaptability, the high places to which they fall heir. The weights of indolence, shiftlessness and improvidence do not fetter them, but the priceless heritage of freedom, unrestrained is before them.

The contrary is the case of the Negro youth. He enters the race handicapped. Having the sins of the rascals of his race securely bound to his back, the weight of poverty and the stigma of two centuries of slavery coupled thereto, he is forced to fight against fearful odds.

The advertisement of the criminals of a race and their evil doings, coupled with a plea for means with which to convert them and lessen crime, is high sounding phraseology and may arouse the generosity of the rich to the giving point. The means secured in this way may be applied in a manner to do much good, for the time being; but the evil resulting from the methods pursued, will ever prove a milestone about the neck of the race, holding it from the high ground towards which other races are tending and from the unrestrained freedom they enjoy.

A BAND OF SELECTED PATRIOTS

**A SERMON DELIVERED BEFORE THE VETERANS OF THE
CONNECTICUT NATIONAL GUARD**

By A. CLAYTON POWELL, D. D.
New Haven, Conn.

Written for Alexander's Magazine.

Israel is opposed by strong enemies. At the call of Gideon 32000 men enlisted to fight the oppressors. The courage of these men, to all appearance, is equal to the occasion. But before leaving the camp a test is suggested: "Whosoever is fearful, and afraid, let him return and depart early, and 22000 timid spirits go back to their homes. Once more the remaining 10,000 are sifted and 9,700 fall through and return to domestic life, leaving behind 300 choice spirits to face the enemy. These three hundred men are enshrined in history as Gideon's immortal band of patriots.

They were chosen first, because of their courage. They stood the test, both human and divine. In the critical hour over 30,000 of their brethren forsook them. In the valley beneath there lay the enemy like grasshoppers for multitude. But neither the falling away of their countrymen nor the sight of their foe, could strike dismay to their souls. They stood firm in spirit and dauntless in purpose. When the command was given they rushed down upon the enemy crying, "The sword of the Lord and of Gideon," and victory perched on Israel's banner.

One of the first requisites of success is courage, whether you are engaged in military or civil pursuits. It takes lion-hearted men to perform not only the duties of war but the duties of peace. It takes courage to do the right when God has given us wisdom to see the right. A coward cannot be a Christian. A Christian's heart would refuse to beat in his bosom, neither God nor the government has any use for a coward. There is no room for

him either in this world or in the next. I am not a believer in purgatory, but if there be a half way house between the upper and nether worlds, it is for timorous spirits to stop over and nerve themselves. An old proverb has it, that "A man with a bad reputation is half hanged before he reaches the court house." It may be said with equal truth and force that a coward is half whipped before he reaches the scene of conflict. When a man's courage fails him he is like the salt which loses its savour, thenceforth good for nothing but to be cast out and trodden under the feet of men.

The Lord said to Joshua four times before leading the armies of Israel into Canaan, "Be strong and of good courage," and the promise was, "No man shall be able to stand before thee." Courage flashed from every fibre of his being. The Jordan saw him and rolled back; Jericho trembled and crumbled at the thunderous blast of his trumpet, "The dazzling wheels in the great time piece of creation" quivered and stood still in obedience to his command, while the united kingdoms of Canaan were utterly routed. It is not ability that men need but heart to use their ability.

Again, these three hundred were chosen because they were men of obedience. They did not ask, why shall we light these lamps? why shall we break these pitchers? why shall we blow these trumpets? or why shall 300 go against 100,000? Their obedience was unquestioning and the commands were executed with mathematical exactness. "It is not theirs to reason why, but theirs to do and die."

Their courage was displayed within the bounds of obedience. Daring spirits when not curbed by obedience become dangerous and destructive, like uncontrolled electricity. A courage that disregards law is fanaticism, foolhardiness, brute force. We are taught by the laws of God and man that it is better to obey than to sacrifice, unless that sacrifice is in accord with law. Our selfish nature oftentimes tells us that it is belittling to obey our superiors. To the contrary, it is the most manly thing on earth or in heaven to obey. When the world needs a leader it looks for him who has been the best follower. We show our fitness to lead by our fitness to

and for God is a soldier's, a citizen's and a Christian's crowning qualification. You can trust a man's courage and obedience if his heart is burning with that pure love which casteth out fear. Let me know that a man can sing in his soul every line of that hymn beginning with, "My Country! 'tis of thee," and I would give him a certificate of membership in the church and citizenship in the state. The southern states that have disfranchised the Negroes because of the lack of property and educational qualifications have overlooked the very best that is in them—undying devotion for their God and for their American home. These are the best qualifications after all of a good citizen. The colored man has not only always been willing but anxious to give his life for the perpetuation of this country's institutions. When the first gun of American independence was fired, "whose shot was heard round the world," Crispus Attucks fell in the street of Boston and his spirit went to God to wear a martyr's crown. The black arm of Peter Salem struck one of the most effective and overwhelming blows on Bunker Hill. The bravery and efficiency of Salem Poor at the battle of Charlestown was memorialized by Congress. The gallant conduct of colored men in the war of 1812 moved a distinguished officer like Commodore Perry to speak of them in terms of highest commendation. Among ex-President Cleveland's pictures there is a photograph of "Nick" Riddle, who was a body servant in a company of 500 men from Pennsylvania. These were the first to go in answer to Lincoln's call, to defend the capitol. 130 of this company who were alive when the picture was presented to Mr. Cleveland said, the first drop of blood shed in the Civil War fell from the veins of this colored man as they passed through the city of Baltimore. The heroic service of the 200,000 colored soldiers who followed Nick Riddle made Mr. Stanton, secretary of war say, at Petersburg, Va.; "The hardest fighting was done by the black troops and caused General Butler to exclaim: "May my right hand forget its cunning, and my tongue cleave to the roof of my mouth, if I ever fail to defend the rights of

A. CLAYTON POWELL, D. D., NEW HAVEN, CONN.

follow. Among the most famous in all history is Leonidas with his three hundred patriots, who suffered themselves to be crushed to death beneath the awful avalanche of the Persian army in the pass of Thermopylae, rather than depart one jot or tittle from the Spartan law. On a monument erected to perpetuate their memory, was chiseled these words: "Traveler, go tell Sparta that we died here in obedience to her sacred laws." Who would have a more glorious epitaph than this inscribed upon his grave-stone? It is better to die than to be a law-breaker, for he who has lived a life of obedience is not afraid to meet God and the realities of eternity.

These three hundred men are selected in third place because they were willing to die for their country and for their faith. Love for country

en text. The way out of this world is so blocked with coffins and undertaker's tools that the Christian can hardly think as he ought of the most cheerful passage in all his history.



THE REV. W. H. TATLOR, PASTOR
OF THE A. M. E. ZION CHURCH,
ATTLEBORO, MASS.

We hang black instead of white over the place where we won the last victory and we stand weeping over a heap of chains.

"Our ideas of Christian death are morbid, and sickly. We look upon it as a dark hole that man stumbles and falls into when his breath gives out, but it is far different, it is a carefully prepared entrance in life eternal for the righteous, and to eternal death to the wicked. It was looked forward to by Paul, with so much hope that at the time of his death he threw away that word death, and said the time of my departure is at hand. Mrs. Julia Craig was a noble soul. She lived for God and humanity in this life, and had confidence that God would show her the path of eternal life. Coming to this church in her youth, she has been one of the unshakable pillars that has stood in

every storm, in times of trial, when it seemed that all others had deserted, when it seemed as she was treading the winepress alone, she without murmuring has toiled with heart and hand until in answer to her prayers she was made to rejoice. She not only had the local work of the church at heart, but the work at large. She kept in touch with the general church, and was widely known among the pioneers of Zion; very seldom absent from conferences and conventions, where her presence always added to its success. Tracing back to the beginning of our church, she has been connected with all good enterprises that have come under her observation.

"By having knowledge of the path of life, and the life of Christ in her, she had a partial joy, the joy that comes to all the followers of Christ, but as this is a higher and nobler life



THE LATE MRS. JULIA CRAIG, AT-
TLEBORO, MASS.

she was looking to a more perfect joy, which is found only in the presence of God. Our virtuous friends go to Jesus after death. The Scriptures teaches us to the Son of God, exist-

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ing now in the spiritual world, and Paul tells us that it is the happiness of the holy, when absent from the body, to be present with the Lord. Here is one great fact, in regard to the future, the good in leaving here meet their Saviour; and this view alone assures us of their unutterable happiness. Sister Craig, while in this world, had cherished acquaintance with Jesus through the records of the Evangelists. She had followed Him through the eventful life with veneration and love, had treasured in her memory his words, works, and life-giving promises, and by receiving his spirit, had learned something of the virtues and happiness, of a higher world. Hence she has gone to God, where in His presence she will enjoy that fullness of joy that she has so long looked for; how many sorrows, how many tears, how many disappointments, how many cares has she borne that she might come to that blessed abode, but trusting in God who giveth her the victory, she has overcome all the evils of life, taken crowns from the heads of envious kings, and with the voice of a mighty Conqueror, she has cried victory as she went sweeping through the gates, robed in whiteness, clad in brightness, to her God.

"In the church, Sister Craig had a deep concern; only a short time ago she was talking of its welfare, always with a bright hope that God would provide for it. Yea, this is the church she loved and served for over a quarter of a century. But now her voice is silent. Oh, friends, you have lost a dear friend and helper, she is gone and will not come again to worship with you, until the church militant shall become the church triumphant, when Christ will assemble all of the saints of God and in that great number she will mingle her voice again if we are faithful. To church, school and friends, relatives and all, she has said farewell, farewell until the last battle is fought, and the kingdoms of this world become the kingdoms of our God and his Christ, and when he shall appear with Him where we shall meet to part no more but at the right hand of God enjoy the pleasures of Heaven forever more."

Weep not my friends, weep not for me;

My sins are pardoned, I am free,
There is no cloud that doth arise,
To hide my Jesus from my eyes,
I soon shall mount the upper skies,
For all is well.

THE OLD STORY.

By Kelt-Nor.

A certain man fell among thieves, and they stripped him and brought him far away to their own country and set him to work like a beast of burden, and they and their priests and levites strenuously maintained that he was fitted for nothing else. But after a time some of the thieves, in a part of the country where the certain man was not at work, concluded that he was a man after all and persuaded their neighbors that this was so. After a time these became so much in earnest as to fight their fellow countrymen who kept the certain man as a slave, and with the aid of the poor fellow himself, succeeded in setting him free.

And then, for a time, the last state of that man was worse than the first; for, if he stayed in the part of the country in which he had had to work like a beast, the people could not forgive him for his having been allowed to be a man, and, if he went to the other part of the country, the people there could not forget what a trouble he had been to them, and were very loth to allow him any work but that of a hewer of wood and drawer of water.

But, thank Heavens! after all the world does move, and very soon there were found in both parts of that country descendants of the original thieves who felt that they had to be neighbors to the man who had fallen among them, and act accordingly.

All Gone to America.

A woman has been elected as local magistrate in the commune of Rank Herlein, Hungary, because the whole adult male population of the place had emigrated to America, and not a man was left to fill the position.

Of Interest to Women

CONDUCTED BY

CARRIE W. CLIFFORD

Cleveland, Ohio

**MRS. IDA JOYCE-JACKSON, COLO-
RADO SPRINGS, COLO.**

Mrs. Ida Joyce-Jackson, whose portrait is here presented, was born and reared in Columbus, Ohio, and, after her graduation from the Central high school of the Capital city, went to Frankfort, Ky., where she taught for



**MRS. IDA JOYCE-JACKSON, COLO-
RADO SPRINGS, COLO.**

four years in the public schools, as first assistant under Principal William Mayo. In 1889 she married Prof. John H. Jackson, then president of the Normal and Industrial Institute of Frankfort, Ky., and taught in that institution for eight years, as one of its most successful and efficient workers. As the president's wife for nine years, and also of Lincoln Institute at Jefferson City, for three years, Mrs. Jackson wielded a powerful influence among the teachers, students and the women and did much to mold charac-

ter, by impressing upon all the principles of true manhood and womanhood.

She was a delegate from Kentucky to the first Congress of Colored Women, held in Atlanta, Georgia, in 1895; was recording secretary of "The Mutual Aid Club," of Frankfort, Ky., president of "The Jefferson City Woman's Club," for three years, corresponding secretary of the State Federation, and, was a delegate to the Chicago convention in 1899.

Being an active club woman she has spent many years in helping to raise the standard of our women in Kentucky, Missouri and Colorado. In 1901 Mrs. Jackson moved to Colorado Springs, Colo., and seeing no visible signs of club life among our women, she urged them to form themselves into an organization and to do some telling and lasting work for home, God, and native land. Through her great love and intense enthusiasm for the N. A. C. W., she has created much interest in all phases of woman's work among the women of the West, and was one of the main women who urged the formation of a State Federation of Colored Women Clubs of Colorado.

DR. EDWARD H. MAGILL.

Dr. Edward H. Magill, a devoted advocate of justice to all men and especially a square deal for the Negro, has been very active in good causes for a great number of years. He deserves the high esteem in which he is held by so many thousand young people who have benefited by his generous contact and his noble example. We rejoice with his other friends that at the last commencement of Swarthmore college of which he was president for over twenty years, that an oil painting, the gift of Sarah Gardner Magill, adorns the walls of this splendid institution. The following account of the presentation appeared in Friends' Intelligencer recently:

At the last commencement a portrait in oil of ex-President Edward H. Magill was presented to Swarthmore College by Sarah Gardner Magill, a letter from the donor being read by

President Swain. In acknowledgment of the gift Dean Elizabeth Powell Bond spoke on behalf of the Faculty as follows:

In this company are many friends of and members of the Faculty who will wish that a word be spoken in grateful appreciation of this interesting and valuable portrait of ex-President Magill. The ripeness of years is in this

first president of the college, Edward Parrish. Today it is my privilege to acknowledge the presentation of the excellent picture of the second president, Edward H. Magill. In doing so, my thoughts go back to the time, when as a very young man, I first heard of him, who has since been connected with the college for more than a third of a century, and during its formative



DR. EDWARD H. MAGILL, NEW YORK CITY.

portrait. It will never be forgotten, that in the prime of his manhood he spent himself without stint in the nurture of the young, to find in this beneficent work the fountain of unfailling enthusiasm, which for him proves the fountain of perennial youth.

On behalf of the Board of Managers, Isaac H. Clothier said:

Last Commencement day I acknowledged the gift of the portrait of the

period for twenty years its President.

It was at a meeting before the opening of the college, when Edward Parrish, the newly-appointed President, spoke of the proposed Principal of the Preparatory department, Edward H. Magill, then senior sub-master of the Boston Latin school. I remember being much impressed with what was said of his character as a man, his acquirements as a scholar and his

standing as a teacher. I did not meet him for some time afterwards, but I came to know him well in after years, and I have reason to believe that no other individual has ever given such length of service and such strenuous service to the college, and it may well be added that thus far no other name is so interwoven with the history of Swarthmore.

Another fact which has often come under my observation is the feeling for him which exists among the now large body of Alumni. It is to its Alumni that every college must ultimately look for its chief support, both moral and financial, and one test of the success of a President is his relations with this body of well-informed men and women, whose judgments on college affairs deserve the highest respect. Measured by this test, Edward H. Magill was a great success as President. The evidences of affectionate interest and personal enthusiasm entertained for him by the Alumni are plainly observable on every occasion when he meets them, collectively or individually, and are most interesting to witness. It is apparent that the association and contact of President and students are not practicable in the large university, but only under the ideal system of student life which exists in the small college like Swarthmore, approaching closely to the home life.

Let me add that I believe that the feeling referred to, of loyalty and good friendship is only equalled by the personal feeling for our venerable and honored and college enthusiasm which exists among the Alumni, the student body, and all friends of Swarthmore towards him, who today represents Swarthmore's hopes and aspirations for the coming time—President Joseph Swain.

It is most fitting that this excellent picture should hang upon the college walls as a permanent possession, and on behalf of the friends of Swarthmore, I thank the donor.

Willie's Reward.

Mrs. Uperswell—Ah, Dorothy, why isn't brother Willie at our party, too?

Dorothy—He was a good boy all day, so ma said he needn't come.—Chicago News.



BY JOHN DANIELS.

FURTHER INFORMATION ABOUT TUSKEGEE.

Tuskegee, Its People, Their Ideals and Achievements, By Emmett J. Scott—D. Appleton and Company, New York.

Can the public be too much informed on Tuskegee? No. Where the movement of which Tuskegee is a part, a completed movement, were it relegated to the domain of ancient history, then perhaps the public might be justified in crying, "Stay, we have heard enough of Tuskegee. Let us hear of more vital questions." But the movement Tuskegee represents is not completed, it is in active process now and will be for generations to come; it commands attention, and the more reliable information which the public gets concerning it, the sooner will the public understand it and the sooner, therefore, will the "problem" disappear.

Quantity and quality of just the sort of information the public needs is contained in the book just published, "Tuskegee and Its People."

This book professes a special purpose, that of giving "definite information as to just what the graduates of that institution are doing with their education." In pursuance of that purpose over two-thirds of the volume is filled by autobiographical sketches of graduates, seventeen in number, and of as many diverse vocations. The reader is expected from a perusal of these sketches to gain some vivid conception of what becomes of the Tuskegee beneficiaries after they leave the school, and go out into the world. That is, these sketches are offered as an a posteriori test of whether Tuskegee is producing capable men and women.

Surely the men and women of these seventeen autobiographies are capable, and surely in them we see something more than success in their particular vocations. We see the moral qualities that are greater than worldly success. And we see also Booker Washington, yes, we see him in every autobiography, standing back of every man and woman, calling out the best in them, urging them on, and as we see him so plainly, there arises in us a consciousness of what a power that one man is.

But let not these seventeen autobiographies carry us away. With all our sincere admiration for Tuskegee, let us still be critical, for sincere criticism is in the end better than unquestioning enthusiasm. Let us ask, then, if these seventeen men and women are not representative, not of the average, but of the very best Tuskegee has produced. Let us ask for a presentation of what the rank and file of the graduates are doing. The inquiry could be answered perhaps by a statistical tabulation, not only of the occupations, but of the average yearly earnings, say, of the majority of Tuskegee alumni. Of course, the work of some Tuskegee graduates cannot be properly estimated in money—that we will allow for—but we believe, and think Mr. Washington will admit, that of the success of the rank and file money earnings may be taken as a fair measure. And we demand some such more comprehensive presentation as this to sober our judgment after this perusal of the autobiographies of the best.

So much for the main content of the book. The first one hundred pages is devoted to the school itself and its work in its present stage of development. The opening chapter by Emmett J. Scott, Mr. Washington's executive secretary, is on "Present Achievements and Governing Ideals." It is a heartfelt setting forth of the ideals of the school, but it deals with ideals purely. One wishes he might counteract its enthusing influence by a fortnight's visit at Tuskegee with some observation of actualities. The second chapter by Warren Logan, the treasurer, gives a chronological account of the material development of

the school. The third chapter on "Academic Aims," by Roscoe Conkling Bruce, director of the academic department, is rather analytic of the general system of the school than particularly descriptive of its academic work. We rather lament that not more emphasis has been given in this book to the purely academic work which is admittedly the basic work of the institution. The fourth chapter, by Mrs. Washington, on the girls' work, is animated by a heart quality, a humanness which charms the reader. The concluding chapter on "Hampton Institute's Relation to Tuskegee," by Robert R. Morton, clarifies the public understanding of the relation of these two apparently closely similar institutions.

For the conception and collecting of this volume chief praise is due to Mr. Scott. Though Mr. Washington is nominally editor, he himself states that Mr. Scott is the real editor, and that any merit in the selection and arrangement is his. Mr. Scott is to be complimented on a most tastefully arranged volume of solid substance.

DUNBAR'S LATEST POEMS.

Lyrics of Sunshine and Shadow by
Paul Laurence Dunbar—Dodd,
Mead & Company, New York.

The latest collection of poems by Paul Laurence Dunbar appears after the title "Lyrics of Sunshine and Shadow." Sunshine, however, predominates in the poems, the shadow only creeping in here and there to accentuate the brightness. In the shadow mood there are some love complaints, some maternal grievings for children lost, some longings for by-gone days. But these sadder songs are few in number compared to the cheerful ones, and, besides, their sadness is in most cases a sweet sadness with no tinge of bitterness or cynicism. So very truly the title might be "Lyrics of Sunshine."

In theme, the poems are varied. There are many songs of boyhood, many seaside and nature songs, many love songs and some of what might be called the purest lyrics—undefined wellings from the heart. In form, here is an even division between the

dialectic and the classical. But of whatever theme, in whichever form, all the poems are imbued with that deep understanding, and withal loving, note, which is Dunbar's most precious poetical quality. All the songs are songs of human fellowship of love.

Metrically, the poems are prevalently simple. That is, there is nothing in the metre to attract special attention to it. So the reader may be charmed by the thought, undiverted. And it seems fitting that such songs of the love of men for their fellows should be sung simply, humanly. Any refinement of metre would seem in poor taste, as do always simplicity and finery when harshly juxtaposed. But in several instances the theme and the mood of the poems have left the author free to give rein to the metre. A few quotations in illustration will also serve to give some conception of the general content of the volume:

"On the wide veranda white,
In the purple falling light,
Sits the master while the sun is lowly
burning;
And his dreamy thoughts are drowned
In the softly flowing sound
Of the corn songs of the field hands
slow returning.

Oh, we hoe de co'n
Since de ehly mo'n;
Now de sinkin' sun
Says de day is done."

In its metrical cadence this poem (of which we quote only a fourth part) suggests Poe. At all events the combination of theme, mood and metre is very effective.

Note the same felicity of metre in the following quotation:

"Oh, the little bird is rocking in the
cradle of the wind,
And it's bye, my little wee one, bye;
The harvest all is gathered and the
pippins all are binned;
Bye, my little wee one, bye;

The little rabbit's hiding in the golden
shock of corn,
The thrifty squirrel's laughing bun-
ny's idleness to scorn;
You are smiling with the angels in
your slumber, smile till morn;
So it's bye, my little wee one, bye."

The happy flow of the metre in this poem, however, almost deserves slighting beside the matchless sweetness of the thought.

Dunbar's frequent use of refrain may be illustrated by the following stanzas:

"Come away to dreamin' town,
Mandy Lou, Mandy Lou,
Whail de skies don' nevah frown,
Mandy Lou,
Whail de streets is paved with gol',
Whair de days is nevah col',
An' no sheep strays f'om de fol'.
Mandy Lou."

All in all, this volume of Dunbar's poems will afford its readers deep enjoyment and comfort, will add to the multitude of his admirers, and will offer to the reluctant small chance of adverse criticism.

JOHN DANIELS,
South End House, Boston.

South American Letter Press.

"Cigarettes and conversation, and ragtime dancing on ledgers," said Capt. Robert Quinton of the lightship Blunt's Reef, which recently completed a unique voyage of 15,000 miles from New York to San Francisco, "constitute the chief reasons why the races of South America are behind those of North America in all important particulars. As to the cigarettes and the conversation, I will arrive in a minute, but first of all I will speak of the ragtime dancing. In our business office in San Francisco when the clerks wish to take a copy of a letter or any other business document, why, of course, they take a copy in a proper and ordinary copying machine. But down in these South American countries when they wish to do that trick, why, the letter or other document is put between the carbon sheets in a big book, which is put on the floor, and then the clerks do a dance upon the book to take the copy. Say, it is the funniest sight in the world to see all those clerks, every one of them with a cigarette in his lips, dancing upon the books."—San Francisco Chronicle.

Alexander's Magazine

CHARLES ALEXANDER
EDITOR & PUBLISHER

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THE WORK OF DOWIE AND WASHINGTON.

Men who set out in life to accomplish large and meritorious purposes for the benefit of humanity are often misunderstood. While they win the esteem and support of many who have faith in their efforts and gain the love and respect of a large element of serious and intelligent citizens, at the same time they engender the ill will and arouse the envy and sometimes bitterest hatred of those who do not understand them or are not willing to subscribe to their methods. This has been the history of men of great achievements in all ages. Very recently we heard an address in Boston upon the marvelous growth of Zion City, Ill., and the magnificent example of religious co-operation instituted by Alexander Dowie, the founder of the Christian Catholic Apostolic church in Zion.

The lecturer said that Alexander Dowie is the most hated as well as the most loved man in the world today. We very much fear that this same remark is soon to be made regarding Booker T. Washington, who is also greatly admired and honored by thousands of progressive and self-respecting citizen in every part of the country, and is intensely hated by others. The only difference between Booker T. Washington and Alexander Dowie is

the difference of attitude of the individual toward those who do the hating. Washington is irresistibly optimistic and loses no time whatever answering harsh criticism or trying to explain his position; indeed he realizes, that to do constructive social or ethical work, he must ignore the controversial spirit; while Dowie is constantly replying to his critics in language as vigorous and forceful as can be employed.

The Rev. William Hamner Piper, the overseer of the Christian Catholic Apostolic church in New England, spoke charmingly concerning the building up of Zion city and demonstrated that Alexander Dowie is a man of unusual personal magnetism and remarkable executive ability. The same might be said concerning the building up of the Tuskegee Institute in Alabama. Booker T. Washington, by diligent application and hard work, has been able to interest people far and near in an institution which was started on a barren hill of sand in an isolated section of country, surrounded by people of dense ignorance and in many cases of abject poverty and gross shiftlessness.

The one marked characteristic of Booker T. Washington is his strong common sense. And in no way has that been manifested more advantageously than in the modesty and tact with which under trying circumstances he has always conducted himself. It is almost without precedent that a man in his position should not have "slopped over" at some point. But he has neither been elated over his own honors nor irritated at the opposition he has met. He is one of the few men who can talk about his own work and his own career without the least affectation, and who can debate with those who differ with him in a calm and friendly spirit.

So strong and so sane is his presentation of the race question that no matter what any hearer's predilections, not one in one hundred but applauds his utterances and wishes him success. His philosophy is the philosophy of our common sense Americanism. It is just as good a philosophy for the white race as for the black and just as much needed by both. It is the philosophy of Benjamin Franklin

adapted to a new age and to new conditions.

Dr. Washington is yet a young man. He has a long and useful life before him, apparently. It is difficult to predict what the future may have in store for him. But if he makes no mistake he is bound to be one of the notable figures of his generation. His influence will grow rather than diminish and his recognition, not as a Negro but as an American citizen, will be more friendly every year. Greatness does not depend on race, color or climate. A great man is the man who is big-hearted and broad-minded and who labors for the elevation of his fellows. Such a man is Booker T. Washington.

THE CITY OF BROTHERLY LOVE.

The remarkable raid made upon vice in Philadelphia recently was startling. It was thought that there was no need of reform in the City of Brotherly Love. But the reform administration think otherwise and has set out to do a great work. The first step indicates that there is considerable honesty in the effort. For the reform officials to descend unheralded upon the dark spots of the historic city and in one night arrest two thousand violators of the written, unwritten and the moral laws, domiciled in a section of the city covering more than twenty square miles, was, indeed, an Herculean task. The haunts of iniquity that were uncovered in that night's work were marvellous in their number and in the diversity of their character. It was marvellous, moreover, that the arresting officers held so tightly the bands fastened about their victims and haled them before the majesty of the law in spite of the golden opportunity for bribe-taking from those who were willing to purchase immunity from arrest at any cost, some of them expressing a willingness to die, even, rather than to have their wickedness and depravity exposed.

As to the moral crusade within the corporate limits of Philadelphia, the unfortunate victims of which have so long paid tribute to the ruling politicians, it should be carried on until this the original "typical American"

city is made clean. The vice uncovered may or may not be more hideous than would be revealed were the lid to be thus suddenly raised at midnight in any great city of the world, and those who live in glass houses should not throw stones. In Philadelphia, however, it is a condition, not a theory, that confronts the citizens. The lid was raised and gross crime uncovered. It is now the plain duty of Mayor Weaver and the reform administration to accept the situation as they find it and arrest and punish every evildoer who can be caught. The results thus accomplished in behalf of morality and honest municipal government will be an incentive to the municipal officers of other crime-ridden cities to go and do likewise. Philadelphia's shame is the shame of the citizens of the United States generally, and her regeneration will accordingly be the cause of general rejoicing.

THE NEGRO IN SOUTHERN SILK MILLS.

Southern white people very grudgingly acknowledge the ability of Negroes to operate the machines in the silk and cotton mills controlled by them. But this is no evidence that Negroes are not able to operate these machines with the same deftness and dexterity of other people. Because a man has not had an opportunity to practice upon a piano, is no evidence that he is not gifted with the musical instinct or that he is incapable of learning how to perform upon such an instrument. The fact of the matter is Negroes are capable of learning anything that any other race is capable of learning. Opportunity is the only thing that stands in their way. We have always felt that one of the chief impediments to Negro advancement has been the lack of opportunity. A race should not be violently condemned in whose face the door of opportunity is closed. Now that Negroes are being introduced into the silk and cotton mills of the south, we hope that they will demonstrate efficiency as the superintendent of the silk mill at Fayetteville,

North Carolina, has done. This man is a Negro and all the operatives in the mill are Negroes. The work being done, it is said, proves perfectly satisfactory in every respect. The following comment is from the Boston Herald of July 6, 1905, and it tells an eloquent story:

"Less use has been made of Negro labor in the new textile mills established in the south than might have been expected. Various reasons are given for this. Sometimes it is said that Negroes will not work regularly, sometimes that they are incapable of doing good work, sometimes that they are dishonest and sometimes it is frankly said that the proprietors do not care to have Negroes learn to do such work, preferring that the white race should reap all the advantage of the new employment for southern people. But a southern correspondent of the American Wool and Cotton Reporter, whom we quoted yesterday, insists that the question of employing Colored operatives in textile mills in the south is by no means a closed one. Two new textile enterprises have lately been organized and chartered in North Carolina for the purpose of building plants intended to be operated by Negro labor. There are already two using this kind of labor, both of which are said to be successful.

"A hosiery mill is to be built at Elizabeth City, N. C., in which Negro women and girls are to be employed, with white men as overseers at the beginning, unless already trained and experienced Negro overseers can be obtained. This mill is to be built by a company which already has one mill in the place where white labor is employed, principally females, although the stockholders are not entirely the same. The nominal reason for utilizing the Negro workers is that there are not enough white women of the class that supplies workers available for the new mill. This may be the real reason, and it may not.

"The other new mill, which is to be built at Wadesboro, is to be erected by a New Jersey firm of silk manufacturers which already has at Fayetteville, N. C., a silk mill operated

by Negroes under a Negro superintendent, trained in their New Jersey mills. This venture has been successful from the start, and the example it has supplied of the efficiency of Negro labor is presumed to be a strong reason in inducing the hosiery manufacturers to embark on their experiment. If Negroes can perform the labor in a silk mill, why not in a hosiery mill?"

AS TO KELT-NOR.

It will be noticed that last month a certain short story appeared in this magazine bearing the title: "Outwitting the Devil," by Kelt-Nor. This month we are printing another story by the same author. This story is very short and to the point. The author is a man of large heartedness and liberal education. He is in full sympathy with our strivings and has contributed his share to our fuller emancipation. We hope to have many of these short stories from his pen—they help us.

HON. CHARLES W. ANDERSON.

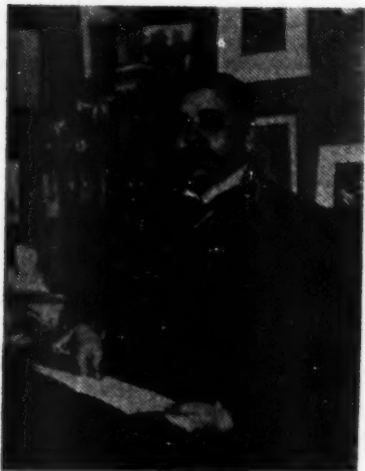
When Hon. Charles W. Anderson, the new collector of Internal Revenue for New York assumed charge of his office on the first of July, he found his desk literally covered with beautiful plants and flowers and hundreds of admiring friends there to greet him and offer their congratulations. Mr. Anderson is greatly loved by both Republicans and Democrats throughout the state of New York. He is the leader of the Colored Republicans of his adopted state.

THE DEATH OF SECRETARY JOHN HAY.

Secretary John Hay, who died recently, was one of the greatest men the United States has thus far produced. He has occupied an exalted place as a writer as well as a statesman. His poems hold a fine place among the work of American poets and his work on the New York Tribune as an editorial writer proved very valuable to that journal. As a diplomat he was not excelled in his day.

EVERY RACE HAS ITS PROBLEMS.

Every race has its problems. The Negro race feels that the problems which it is called upon to solve are the most important and far-reaching of any now before the country. Those who think and act hastily, feel that we ought to solve our problems at once; but this cannot be done. The anniversary celebration of the Nation's birth is a constant reminder that the solving of great problems is a slow process. The Negro race in the United States must look seriously into the question of citizenship; but it must handle its problems carefully or else what it considers a solution will be no solvent at all.



HON. CHARLES W. ANDERSON,
NEW YORK CITY.

THE SUNSET OF LIFE.

It is the solemn thought, connected with the ripening years of life, that life's business is begun in earnest; and it is then, midway between the cradle and the grave, that a man begins to marvel and seriously consider that he let the days of youth go by so half enjoyed. It is the calm, pensive, autumn feeling, it is the sensation of half sadness that we experi-

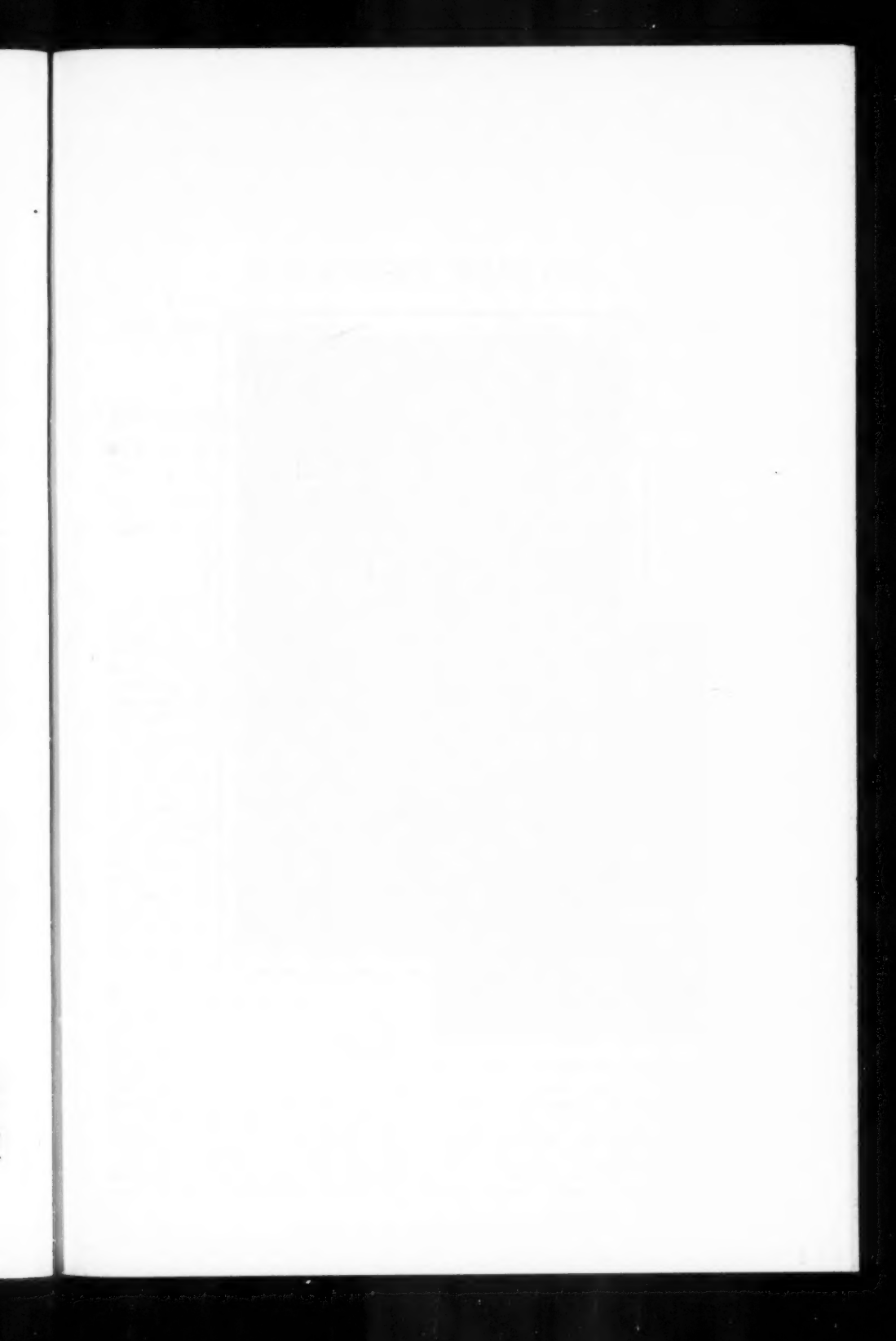
ence when the longest day of the year is past, and every day that follows is shorter, and the night fainter, and the feebler shadows appear, that Nature is hastening with gigantic strides to her last sad gloomy winter grave. So does man look back upon his youth. When the first gray hairs become visible, when the unwelcome truth fastens itself upon the mind that a man is no longer going up hill but down, and that the sun is always westering, he looks back on things behind. When we were children we thought as children. But now there lies before us manhood, with its earnest work, its unsympathetic realities, its cold, calculating economic responsibilities and then old age with its tottering feet, its curved spine and its trembling voice, and then the grave—the unknown.—“The undiscovered country from whose bourne no traveler returns.” There is a second youth for man, better, more pleasurable and holier than his first, if he will but look on and not back, look up and not down, see the bright side of things and refuse to notice the dark side; in other words—optimism will make old age a period of sunshine and happiness, while pessimism will cover the whole period of man's life with gloom, sadness, despondency and utter failure.

WE PASS THIS WAY BUT ONCE.

There are certain sentiments set afloat by brilliant minds that modify our views of life and exert an irresistible chastening influence over our actions. We learn to regard our less fortunate fellows with tenderness as we meditate upon these sentiments, and our turbulent passions are soothed as we contemplate the rich possibilities of good we may accomplish within the narrow limits of a single human career.

BUT ONCE.

I shall pass through this world but once. Any good, therefore, that I can do, or any kindness that I can show to any human being, let me do it now. Let me not defer or neglect it, for I shall not pass this way again.—Selected.





A GROUP OF AFRICANS AND MISSIONARY WORKER.